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A ZULU GROUP—FRONTISPIECE.

P. 101.

ZULU-LAND;

OR,

LIFE AMONG THE ZULU-KAFIRS

OF

NATAL AND ZULU-LAND,

SOUTH AFRICA.

WITH MAP, AND ILLUSTRATIONS,

LARGELY FROM ORIGINAL PHOTOGRAPHS.

BY

REV. LEWIS GROUT,

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ZULU LAND.
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Orange River
Namaquas
Fish River
CAPE
Elephant R.
COLONY
BEAUFORT
St. Helena Bay
Worcester
Saldanha Bay
GEO
Cape Town
SWELLENDAM
Mass
Cape of Good Hope
Cape Lagullas
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MAP OF CAPE COLONY NATAL AND ZULU LAND.

Orange River
Namaquas
Griquas
Griqua Town
Fish River
Elephant R.
Melopo R.
Kuruman
Mosiga
Kuruman R. Mts
Mooi R.
Likwa R.
Kx Garieb or Vaal R.
Zand R.
Kx Garieb or Orange R.
ORANGE RIVER FREE STATE
BOERS & BECHUANA
Thaba Nchu
Philippolis
Caledon R.
Drakensberg or Kwahlamba Mts
Griquas
COLESBURG
Snow Mountains
KAFRARIA
British Kafraria
CRADOCK
Great Karroo
VICTORIA
Somerset
ALBANY
Graham's T.
UITENHAGE
Bethelsdorp
Port Elizabeth
Algoa Bay
Zwartkops R.
Bushmans R.
Great Fish R.
Kashigna R.
Buffalo R.
Kei R.
Bashee R.
Amakosa
Morley
Palmerston
Umtata R.
Umzimvubu R.
Umtiliana R.
Umtwalume R.
Umzimkulu R.
Umkomazi R.
Umhlali R.
Umgeni R.
Umlazi R.
Umtwalumi R.
Umkomaas R.
Umzimkulu R.
Umzimvubu R.
Umtata R.
Bashee R.
Kei R.
Buffalo R.
Kashigna R.
Great Fish R.
Bushmans R.
Port Elizabeth
Zwartkops R.
Mossel Bay
Cape Lagullas
Cape of Good Hope
Cape Town
St. Helena Bay
Saldanha Bay
Worcester
BEAUFORT
GEORGE
SWELLENDAM
CAPE COLONY
Lusutu R.
Pongolo R.
Maputa R.
Delagoa Bay
Obangeni or Umbombo Mts
Makondo Mts
Egumgui
Mt. Ingome
Umdamazulu
Nodwengu
Belebele
Nobamba
Umkungunhlovu
Umgwaza
Ekowe
Ladysmith
Umzinyati R.
Weenen
Grey Town
Umvoti
Umgeni
Umlazi R.
Umkomazi R.
Umzimkulu R.
Umzimvubu R.
Umtata R.
Umtiliana R.
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St. Helena Bay
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BEAUFORT
GEORGE
SWELLENDAM
CAPE COLONY
ZULU LAND
NATAL
Maritzburg
Durban
PORT NATAL
AMAMPONDO
St. Lucia Bay
Umfolosi R.
Umhlatuzi R.
Umlalazi R.
Mlalikulu R.
Angela R.
Umvoti R.
Umhlali R.
Umkomazi R.
Umtwalumi R.
Umgeni R.
Umlazi R.
Umkomaas R.
Umzimkulu R.
Umzimvubu R.
Umtata R.
Bashee R.
Kei R.
Buffalo R.
Kashigna R.
Great Fish R.
Bushmans R.
Port Elizabeth
Zwartkops R.
Mossel Bay
Cape Lagullas
Cape of Good Hope
Cape Town
St. Helena Bay
Saldanha Bay
Worcester
BEAUFORT
GEORGE
SWELLENDAM
CAPE COLONY

Mission Stations in Natal.

1 Mapumulo
2 Umvoti
3 Esidumbini
4 Umsunduzi
5 Inhlanasi
6 Inanda
7 Amanzimtoti
8 Ifumi
9 Amahlongwa
10 Hlali
11 Umtwalume
12 Umzumbe
13 Norway M.S.
14 Hermannsburg
15 Ekukanyeni
16 Edendale
17 Indaleni
18 Christianaburg
19 Table Mountain
20 Verulam

T. Sinclair's lith. 311 Chesnut St Phila

Delagoa Bay
Lusutu R.
Maputa R.
Pongolo R.
Obonjeni or Umbombo Mts.
Makonka Mtn.
Egumeni
Mt. Ingome
ZULULAND
Endumazulu
Kodwengu
Belebele
Nobamba
Umkuisa
Umkungunhlovu
Magwaza
Ladysmith
Kuip R.
Umzinyati R.
Umhlatuzana R.
Umhlali R.
Umhlatuzana
Lundela
St. Lucia Bay
Umfolosi R.
Umdlalusi R.
Umfolozi R.
Umtalazi R.
Matikulu R.
Tugela R.
Umvoti R.
Umhlali R.
Umtongati R.
Umhloti R.
Umgeni R.
Umlazi R.
Mooi R.
Umkomazi R.
Umhlongwa R.
Umtwalume R.
Umzimkulu R.
Umtamvuna R.
Umzimvubu R.
Umtakatu R.
St. Hel. Bashee R.
Saldan Bay
Weenen
Grey Town
Ladanu
NATAL
Maritzburg
Durban
PORT NATAL
Umlazi R.
Palmerston
PONDO
Natal or Natalamba Mts.
Mission Stations in Natal.
1 Mapumulo
2 Umvoti
3 Esidumbini
4 Umsunduzi
5 Inlamasi
6 Inanda
7 Amanzimtoti
8 Ifumi
9 Amahlongwa
10 Hafa
11 Umtwalume
12 Umzumbe
13 Norway. M.S.
14 Hermannsburg
15 Ekukanyeni
16 Edendale
17 Indaleni
18 Christianaburg
19 Table Mountain
20 Verulam

ZULU-LAND.

CHAPTER I.

FIRST EXPERIENCE IN AFRICA.

ORDAINED and married, one day, among the hills of Vermont, the next brings us to Boston, and the third finds us out on the tossing, briny deep, speeding our course to the south-eastern shores of Africa. Two months' fair sailing shows us the Cape of Good Hope, Africa's great southern land-mark, rising out of the deep blue sea, and makes our hearts leap again to see and feel solid earth. Six weeks we wait here among kind, Christian friends, to find a ship bound direct to Natal; and then thirty-two days of rough, risky sailing brings us to our long desired haven, than which no land had ever looked to us more beautiful.

The nautical "Rosebud," must now be exchanged for a Boer's wagon; the sailing ship for a tented traveling house; the horses of Neptune for a Dutchman's nag and a dozen African bullocks.

"Now I leave you to take charge of the wagons, while I ride over yonder and make a few purchases. Drive out a little way up the plain, find out a good place in which to outspan for the night. Be diligent

for the rain is coming." So said a brother missionary as we were about leaving the few rude signs of civilization in Durban, and setting off for a mission station forty miles away to the north. Friends in Natal had furnished us with a wagon, oxen, and all the essential paraphernalia of that interesting and important institution, an African ox-wagon—a leader and driver for the oxen, a chest of food, bedding, native attendants, cooking utensils, and tea dishes—indeed, all that was essential for three or four days' sojourn in the fields or along the coast, wherever a way can be found, over plains, hills and rivers, and among savages, till we reach the station of our missionary companion, who has come to bring us to his home.

Just here and now it was that the realities and romance of mission life in a strange land, on a barbarous coast, began to roll up like the rush and mingling of waves about the point where two seas meet. I had already heard something about "*outspanning*,"—just enough to know that it signified to set the oxen free from their semi-civilized gear, that combination of iron, wood, and thongs cut from the hide of buffalo or other animal, a gear such as nothing but a good deal of English ingenuity, Dutchified and Zuluized, could ever devise or execute. But to understand all the conditions of a good place in which to "outspan for the night,"—to know that such a place ought to be a smooth, open, grassy plat on the lee side of a thick bush, which shall break off the driving wind, perchance the pelting rain, with grass, wood, and water near at hand for man and beast, was a kind of knowledge to which I had not yet attained. Such a spot, however, I was now charged

and expected to find; and not for myself and family alone, but for that of a veteran, whose practiced eye, the moment he should ride up an hour hence, would see all our defects at a glance, and lead him to wonder how we could be so stupid as to stop for a night just out of reach of all that is desirable.

But we must do our best. After some careful cogitation along the road, as to how and whither we shall proceed, we conclude to leave the question of a place in which to pitch our rolling tents to the better discretion of our native attendants.

Morning breaks upon our encampment. The rains have raised the rivers. The Umgeni is high; but the tall driver, wading half through, thinks it fordable. The threatening clouds are beginning to pour their torrents upon the earth. As the day declines we outspan again;—no difficulty is there in finding water now! Amid the falling torrents the fire is to be kindled, by which to prepare our evening repast. This done—we dismiss our attendants to find shelter and lodgings, if they can, among the kraals of their own people, while we close the curtains of the tented wagon and prepare to pass the night in the broad, open fields, ever and anon all shining, as they are, with the lightning's flash, or trembling with the thunder's terrific crash. But we "laid us down and slept, and awoke, for the Lord sustained us."

The morning is wet and cloudy, but we must journey on. We resume our northward course. Stopping for dinner, the rains keep us till night, and then till morning dawns.

We have now learned several important lessons, one

of which is, that a leaky wagon is only fit for fair weather; and another is, that it is easier to go without tea than to gather wood, kindle a fire, and make it in the rain.

The next day is fine, fresh, sweet; everything is pleasant and inviting, except the slippery roads and swollen streams. Waiting a day for the *Umtongati* to subside, we venture in and pass over, though the water comes up some six or eight inches into the body of the wagon. Delayed by rains and rivers, we reach the Umhlali on Saturday, the sun fast setting in the west. Our food is all gone; the river is higher than any we have crossed, and lies withal, right in the way of the station we seek. And besides, there is an alligator here; we *know* there is, for he was found basking in the sun by the river side as we drove up. To spend the Sabbath where we are, within two hours' drive of the home we seek,—and nothing but sugar and salt to eat—how can we? Leave our wagon here in the field, with all the heavier luggage; put the two teams, twenty-four oxen, together; put the trunks of clothing upon the bedstead, itself on a level with the top-rail of the wagon body; put the bedding on the trunks, and the women and children on the bed, in the roof of the wagon. Now put the man who is to lead the oxen on a horse that can swim; choose the best of the two drivers and give him the best whip. Such is the plan—these the orders. "All ready—Start!" Crash!—"Stop! what's that?" The bedstead has broken down;—must be raised again, and propped up. All is in order. "Ready—Start!—Stop!" The front oxen have pulled away from the leader and returned to the shore. "Send

CROSSING THE RIVER UMGENI. P. 10.

another leader to his help; straighten the team." The orders are obeyed. "All right again. Now, go ahead!" We enter the stream,—down, down goes the wagon—up, up comes the water. The oxen are swimming—the water rushes over the top of the wagon body, fills it full. But our brave oxen go forward and we soon ascend the opposite bank in safety.

In about two hours more, as the silent shades of Saturday evening come stealing over us, we find ourselves safely arrived at the station we were seeking in the beautiful valley of the Umvoti.

Weeks pass away. The native language occupies the most of my thoughts. How to speak it as they speak it—this, for the present, is the great object of study. At length there comes a chieftain—Umusi is his name—and says he wants a missionary. We go to find out his abode, the locality of his people, and select a place for a station. The journey is made on horseback. The first day brings us to the station of the Rev. Daniel Lindley, who is to be our exploring companion. Towards the close of the second day we come up from our windings along the banks of the Umhloti. Fairly at the top of the steep ascent, on the margin of a broad, high table land, there we stand, enveloped in a dense fog, and giving a bewildered, prying gaze at the three paths into which the one we had followed thus far, now divides. Hoping to be directed in our course, at this point, by the sight of a high hill at the base of which the chieftain had his abode, we had left our native guide to fall in the rear and take a nearer footpath, which our horses could not follow. We must decide for ourselves which of the three paths before us

may be the right one. We take the wrong, and journey on. The path promises well at first; but presently we begin to feel that this is not the course we ought to pursue. Still, it may be the right path, and we journey on.

We presently begin to wonder if we are not almost there. How long the road is, and nobody to be seen on the way. We are probably in the wrong, but how shall we get right? We cannot go back; night would be upon us before we could reach any shelter. In fact it is already upon us; nor is there always light enough for us to tell whether we are in the path or out of it, except as we judge by the sound of the foot-falling of the beasts we are riding. Nor can we rid ourselves of the impression, now and then, that we are passing along the edge of some fearful precipice. The dense fog we encountered an hour ago has changed, first into a thick mist, next, into a drizzly rain. In a strange place, a new, wild country; knowing that the hyena, or prairie wolf, often follows the horseman, sometimes in packs, to pick him up and take care of him, should he or his horse meet with any mishap; knowing too that the leopard may be lurking in any dark ravine or bushy nook through which we pass, the sign of anything human, the cry of a child, of a sheep or goat, cow or dog—anything to tell us that we are not far from a human habitation, be it never so humble and rude, would be music in our ears.

But look! Hark! There is a light in the distance; and do you not hear voices? We reach the spot, and find that a company of natives have just selected this as the site of their new house. We ask for corn to

give our hungry horses, and a hut for ourselves. They say they have neither, and they seem to tell the truth. Offering to lead us over a plain and beyond a hill, to a large, flourishing *kraal*, with assurance that, once there, we can get all we want, we ride on for another hour.

Wet, tired, hungry, we are glad to find in a Zulu hut a shelter from the rain, though we must come down upon all fours to enter, the door, like all doors to these rude African houses, being only about two feet high and eighteen inches wide. In the absence of anything like a chair, we take our seat upon a piece of wood, a short, crooked pole which marks off a part of the house as an apartment for calves. Soon the people have gathered about us in great numbers, old men and young, mothers and maidens, boys and girls, an astonished, motley group, glad we have come, wondering what brought us thither, and not a little pleased and surprised that we can talk with them in their own tongue. They give us the best they have, though it be but a calabash of milk and a basket of boiled maize. It is late, and time to retire. The most of the people withdraw; some remain, between whom and ourselves, together with the calves, a dog or two, an army of rats and mice, the one-roomed, smoky hut is to be shared. Commending ourselves to the care of that kind Providence whose presence may be found in all places, and recounting between ourselves the events and labors of the day, the mat our host has brought is spread upon the ground. With our blankets spread upon the mat, we get sleep enough to be ready to greet refreshed the morning's dawn.

And now, as the birds begin their joyous carol, ming-

ling their sweet music with the song of the merry brook that flows at the foot of the hillock on which we have encamped, from the dark, low hut we emerge into the bright light. We think that our eyes have seldom fallen upon a landscape of more native beauty. Looking along the hills and valleys that stretch out, up and down the country, covered as they now are with flowers of various hue and shape and grass of richest green, fragrant withal as a rose, we fancy we have found something like another Paradise, where "only man is vile."

Admiring the prospect before us and turning his eyes to a green, oval field, across the brook, half a mile away, my friend Lindley said, "If we can only find a perennial spring in that region, you cannot have a better place for a station." We passed over, found the spring we required, and fixed upon it as a place of future abode and labor, calling it after the name of the brook upon whose sources it is situated, UMSUNDUZI.

Returning to Umlazi, where, of late, I had been making my abode, I procure a wagon and oxen, engage a driver and leader, pack up such tools and other effects as I shall require to erect a house in the wild open fields, far from all the helps of civilized life—axe and spade, saw and auger, hammer and chisel, glass and nails, grindstone and vise, food and clothing, bedding and books, a large wagon well filled, and prepare to start. My oxen are fresh—some of them not more than half trained. The driver and leader with Zulu boys engaged to aid in the enterprise before us are well nigh as wild, and quite as uncivilized as the wildest of the oxen. Having "inspanned" and brought the oxen and wagon into all due traveling relations after the or-

A DOWN-HILL RACE.

P. 15.

dinary Dutch and Zulu fashion, the driver takes his stand on the front of the wagon, gives his mammoth whip a crack, shouts to the leader, in Zulu, "Hamba;" to the oxen in Dutch, "Loop;" and the whole establishment begins at once to "*trek.*"

After advancing a few rods, we must descend a long, steep hill; the driver has forgotten to stop and chain the wheel; the wagon begins to crowd heavy upon the wheel oxen, and they upon the next in front; now all are on the trot, then all on the gallop; soon some have taken fright at the rattle of the wagon, and begin to bellow, and presently all are racing down-hill at the top of their speed, and the wagon follows; driver and leader meantime shouting to their team, now in Dutch, now in Zulu, and now in something else, to stop and go steady; while the anxious proprietor attracted by the tumult to the top of the hill, stands watching the progress of the lively operation, and expecting every moment to see the wagon and all in it dashed to pieces. But driver and leader, finding it impossible to stay the downward, rushing course of events, give themselves up wisely, to keeping the team straight, and finally fetch up in the plain below, the oxen all on their legs, the wagon on its wheels, and with only a few articles broken beyond repair.

The contemplated station is fifty miles distant, and the road for a great part of the way must be found or made as we go. Three days of toil and travel, now to hunt up lost oxen, now to boggle in some river's deep sand and water, now to find a wagon road through some ravine, with an occasional surprise from the startled uprising and flight of buck or buffalo that might be

lying in the tall grass of the fields we traverse, bring us to the site of our new home.

In a note-book kept in those days, I find a memorandum made on the day of our arrival, September 30, 1847,—"Written at the close of day in my wagon, while the rain is falling in torrents, amid dazzling flashes of lightning and almost deafening roar of thunder."

The Zulu boys make the oxen fast by the wagon for the night, and go to seek lodgings at a neighboring kraal; the curtains of the wagon are closed and made fast fore and aft, the light extinguished, and the lone occupant of the premises is beginning to lose all consciousness of time, place and circumstance, when a pack of prowling hyenas set up one of the most hideous cries that ever entered the ear of man. They seem to be passing along and approaching us, just down under the hill only a few rods from our encampment. I had never heard them before, though I had heard of them. The doleful, hideous cry sends a chill through my veins, raises the oxen from their recumbent posture, and sets them all a-stir. I strike a light, open the tent, set up a counter shout. They stop their cry, and move off in another direction.

* * * * * *

"Hail! king! white man! teacher! Where is thy Book? How does it look, what does it say, what will it do? let us see it, hear it, have it, learn it." Such was the salutation and welcome which a company of boys gave us the next day. They had heard of our coming, had seen the white wagon outspanned in the field; and now, leaving their herds of cattle on the hills, they had come down to see us, make us welcome,

and ask to read the Book which they had understood it to be our object in coming there to teach them.

"Si za kwenza njani na? What shall we do?" was the reply. "No house to live in. We were just starting for the bush to cut some poles and put up a shelter for our heads. But you shall see the Book and be taught to read it." So bringing out a copy, we commenced teaching them the alphabet.

The next day we had a still larger class, more boys, and a few girls. Some of the latter, being nurses, brought their infant brothers and sisters with them, having them bound, a-la Zulu, on their backs with goat skins; so that now, the second day, we have three classes, a class of boys, a class of girls, and an infant class.

Meantime our own boys, as we were accustomed to call our native helpers, are cutting timber in the bush, and hauling it home for a house. Setting posts in the ground, weaving in wattles between them, plastering up and down, inside and out, with a kind of clay found there, putting on the frame of a roof and covering it with thatch, washing the walls with white clay found in the neighborhood, making also here and there a door and window, we have a house of two rooms, each ten by twelve feet, of which we think, perhaps, as much as Queen Victoria of her palace.

Our work is now begun, at our first station, UMSUNDUZI.

CHAPTER II.

TERRA NATALIS, CHRISTMAS LAND; AS SEEN BY EARLY VOYAGERS.

From deserts wild and many a pathless wood
Of savage climes where I have wandered long,
Whose hills and streams are yet ungraced by song,
I bring, illustrious friend, this garland rude.
The offering, though uncouth, in kindly mood
Thou wilt regard, if haply there should be
'Mong meaner things, the flower simplicity,
Fresh from coy Nature's virgin solitude. PRINGLE.

IT was about the middle of December, 1497, that Vasco de Gama passed the last beacon, a cross which his pioneer predecessor, Bartholomew Diaz, had set up about two hundred leagues to the east of the "Stormy cape." Putting out now more to sea, he sailed to the north-east till the 25th of December, when he made land again. As this was Christmas day, in honor of our Saviour's birth, the country was called *Tierra de Natal*, or land of the Nativity.

"This day God came by human birth,
Atoned himself for all on earth:
Thou beauteous land this love recall,
And be for ever sweet Natal."

Such was the discovery and naming of this land of Natal, from and about which I write. But Vasco de Gama

was not the first voyager to these distant shores. The earliest history bearing upon the subject, dates from the diluvian age, and the realms of Ararat. It gives us a glimpse at movements made then and there for the peopling of this whole continent. In the 10th chapter of Genesis, we find that Africa fell to Ham and his sons. The second of his sons, Mizraim, is generally supposed to have planted himself first in Egypt, and to have spread from thence over the neighboring regions. Possibly some son of his, some grandson, or great grandson pushed off towards the south, and gave birth to some tribe which wandered on till it reached the southern point of the continent, and finally gave origin to the clans now known as the Hottentots and Bushmen. But in respect to the tribes that inhabit the land of Natal and adjacent districts, I may have more to say in other pages.

About six hundred years before the Christian era, Pharaoh Necho, king of Egypt, he who fought Josiah, king of Judah, and slew him at Megiddo,* fitted out an expedition and sent it by sea to learn the form and limits of LIBYA,—as this land of the sun was then called. The habits and prejudices of his own people, the ancient Egyptians, not being such as to fit them for the navigator's life, Necho procured sailors from among the Phœnicians. The fleet seems to have been large, and the voyage long. Nor is this strange, when we consider how rude must have been their vessels, and how many the obstacles with which they had to contend. Sailing down the Red Sea, they entered the Indian ocean, and thence pursued a plodding course along

* 2 Kings xxiii.

Africa's eastern coast. On whatsoever part of the coast they might be when the rainy season set in, it was the practice of these patient mariners to lay up their ships, go ashore, dig and sow the land, reap the grain, and then put to sea again, and pass on. Having spent two years in this way, the third brought them round to the Pillars of Hercules, (the Straits of Gibraltar,) into the Mediterranean Sea, and so back to Egypt.

Since it is scarcely possible that a fleet creeping thus along the coast, should have passed a splendid harbor, without entering and landing for a season, must we not suppose that Pharaoh Necho's Phœnician navigators, could they come up from the graves in which they have slept more than two thousand years, would lay a just claim to the credit of being the first foreigners to set their eyes and plant their feet on these enticing shores? After two or three years' travel and tossing in such new far-off land and water, they went home, no doubt—

> "Full of new and strange adventures,
> Marvels many and many wonders."

The Phœnicians being men of letters, the first to invent and develop alphabetical writing, of course the Admiral of the fleet kept a Journal of their experience and observations; and, if Necho had no newspaper, nor press of any kind, in which to have it printed, who can question that he got the gallant admiral to deliver the substance of it as a course of lectures in the City Hall, the Park, or Academy? But were the people prepared to credit the weather-beaten mariner's wonderful tale? It would seem not. As in the case of the "young man" in the days of Hiawatha, so it seems to have been with the old navigator in the days of Necho.

"From his wanderings far to eastward,
From the regions of the morning,
From the shining land of Wabun,
Homeward now returned Iagoo—
The great traveler, the great boaster,
Full of new and strange adventures,
Marvels many and many wonders.
And the people of the village
Listened to him as he told them
Of his marvelous adventures,
Laughing, answered him in this wise:
'Ugh! it is indeed Iagoo!
No one else beholds such wonders.'
"He had seen, he said, a water
Bigger than the Big-Sea-Water,
Broader than the Gitche Gumee,
Bitter, so that none could drink it!
At each other looked the warriors,
Looked the women at each other,
Smiled, and said, 'It cannot be so!
Kaw!' they said, 'It cannot be so!'"

Even the much-traveled Herodotus found some things in the navigators' story which he could neither comprehend nor credit. Thus, they related that, in the course of the voyage, while they were passing the most southern coast of Africa, they were surprised to find that they had the sun on their right hand, that is, to the north of them. Repeating this part of their story, and handing it down for our perusal, the learned "father of history" adds, "but, for my part, I do not believe the assertion, though others may." We are indebted to the historian's doubts for the notice of an incident which confirms our faith. To men of our day, who know more than Herodotus did about the shape of the earth and its relation to the sun, the navigators' "assertion" not only presents no difficulty, but really

affords a strong proof that they made the voyage ascribed to them, and gave a correct account of it.

The sun continued to run his daily, yearly course, nations to rise, and kings to reign; but for two thousand years after the days of Necho, little more was known to the foreigner about the distant south-land of which we speak. Indeed, all that was ever known seems to have been forgotten. To all beyond the pale of its own tribes, this extreme of the African continent was as though it had never been.

Discovering, at length, the mysterious powers of the magnet, the mariner was inspired with courage to strike out more boldly into the open sea, and go in search of new lands, or new routes to those already known. In the year 1486, Bartholomew Diaz was fitted out by the king of Portugal with three ships, to find a new way to the East Indies. For nearly a hundred years the Portuguese had been gradually extending their discoveries and their trade along the western coast of Africa.

> "And now, stout Diaz, hugging well the shore,
> Has passed each spot where vessel came before,—
> New lands and scenes their aching eyes define,
> And on, and further still, extends the line."

Diaz succeeded in passing the Cape of Good Hope, though in a storm, and at so great a distance that he did not see it. Reaching Algoa Bay they were glad to set their feet on solid earth, and rest awhile. Here they made a wooden cross, and setting it up, celebrated the mass. But on this African shore they saw and heard nothing of India, and the crew were now bent on returning home. Diaz persuaded them to go on three

days longer. This brought them to the mouth of a river which they named *Del Infanta*, now the Great Fish River. But the people here could tell him nothing about India, or of the way thither. Able to proceed no farther, he now planted a cross in honor of St. Philip and wept that he must go back without a sight of the land of which he was in search.

On his return, Diaz discovered the famous Cape, the southern point of Africa; to which, annoyed and distressed as he was by the mutinous spirit of his crew, appalled also by the stormy sky, and by the roar and swell of the oceans that meet and rage there, he gave the name of *Cabo Tormentoso*, or stormy cape; and forthwith set off with his shattered barks for Lisbon. But his sovereign, John II., took a more favorable view of the *point*. Hailing the captain's report as a prelude to success,—seeing in it, as he believed, a fair prospect that one great end of their many maritime expeditions, a grand highway to the Indies, was about to be attained, —he thought the place deserving of a better name; and so called it *Cabo de Buena Esperanza*, or the Cape of Good Hope.

> "Cape of storms, thy spectre fled,
> See, the angel Hope, instead,
> Lights from heaven upon thy head;
>
> "And where Table-Mountain stands,
> Barbarous hordes from desert sands,
> Bless the sight with lifted hands."

Ten years having elapsed, Emanuel the Fortunate essayed to complete the project which his predecessor, John II., had undertaken. The chief command of the royal squadron, which was fitted out for this purpose,

was entrusted to VASCO DE GAMA. Receiving his charge and a richly embroidered flag from the king, he set off from Lisbon for India, by way of "the Lion of the Sea," as the Cape which Diaz had discovered was sometimes called. This was in July, 1497, five years after the discovery of America by Columbus. Reaching the vicinity of the Cape, and meeting most fearful tempests, the sailors' courage failed them, and they tried to induce the captain to put back. But the stout heart and fixed purpose of de Gama were not to be moved. At length, the sound of trumpets, made known that they had triumphed over the difficulties and dangers, had reached the Cape, and anchored in the Bay.

Looking shoreward the adventurous voyagers saw cattle feeding in the fields along the coast. At a greater distance, the eye was greeted with the sight of villages; the houses of which were covered with straw. The people are described as small of stature, of a brownish yellow color, having an ugly appearance, and clothed with the skins of animals,—doubtless the ancestors of the Hottentot of the present day. Sticks, hardened in the fire, and pointed with the horns of animals, served them as weapons of war. Roots and herbs, antelopes and pigeons, seals and whales, furnished them with food. They had dogs, and spoke a language the sound of which was thought to resemble groaning. In the gold, spices, and pearls, which de Gama showed them, they took little or no interest, but were much pleased with the little bells and pewter rings which he gave them.

Bidding adieu to the Cape, Vasco de Gama sailed two hundred miles eastward, and landed at San Blas (Mos-

sel Bay,) where he erected a pillar bearing the arms of Portugal, and a cross. Sailing thence, he discovered and christened the land of Natal, whence the renowned navigator bore away to India, the object of his bold ambition.

By early navigators, and largely at the present day, the natives of South Eastern Africa, are called Kafirs, and their land Kafirland, or Kafraria. The term (Kafir, Caffer, or Caphar) is derived from the Arabic, and is used to signify an *unbeliever*, that is, one who rejects the Mohammedan faith. Why they were so called, how wide the application of the term at first, as also something about the country and people, may be learned from the writings of one Samuel Purchas, an English clergyman, who was born 1577, and took pains to pick up and put on record all that was then known, or reported of South Africa, as of other countries new to that age. In his work, "*The Pilgrimage; or Relations of the World, and the Religions observed in all Ages*," he says:—

"Caphraria, or the land of the Caphars, is next to be considered, which Maginus boundeth between *Rio de Spirito Sancto and Cape Negro*, extending to the Cape of Good Hope southwards. Why hee should call this part the Caphars, I know not: for the Arabians, of whom this word is borrowed, give that name to all the Heathen people in Africa: yea, both the Arabians and all of their religion call all such as will not receive their superstition, Caphars, even Christians also, as Master Jenkinson long since told us. And, for the Heathens in Africa, Barrius affirmeth that it is by the Moores given to them all: signifying without law, or lawless

people. Zanguebar is in this respect called Cafraria. It should seeme it is appropriated to these, the Southerliest nations of Africa, from want of other the more true proper names, which were unknowne."

"With the names of the capes and other places of note, Master Pory hath already acquainted his English reader. Onely that notable and famous *Cape of Good Hope*, (so named by *John* the Second, king of Portugall, for that hope which hee conceived of a way to the Indies, when it was first discovered,) deserveth some mention. * * * The waves there, saith *Linschoten*, strike against a shippe, as if they stroke against a hill, that if it were of stone it would at last be broken. Heere Captaine Lancaster traded with the people, and for two knives bought an ox: for one a sheepe, &c., in good quantitie. Their sheep are great, with great tailes, but hairy, not wooled. The captaine killed there an antelope as bigge as a colt. There were diuers great beastes unknowne to them. * * *

"The Hollanders in the yeare 1595, trafficked with the Cafres, which were valiant, but base in apparell, covered with oxe or sheepe skines wrapped about their shoulders with the hairy side inwards in forme of a mantle. But now we see it made a daily matter to the Portugal, English and Dutch, so capable of hope of good, that the Cape of Good Hope is nothing feared: although at home many have no good Hope of publicke good, and wish they would carry out of Europe less money and bring home more men. For my part, I wish so well to Navigation and Discoveries, that I would wish such complaints to be but calumnies, and to be the knavigations of false discoverers."

"I cannot omit that upon the toppe of this Promontory, Nature hath as it were framed herselfe a delightfull bower, heere to sit and contemplate the great seas, which from the South, West, and East, beat upon this shore; and therefore hath heere formed a great Plaine, pleasant in situation, which with the fragrant herbes, varietie of flowers, and flourishing verdure of all things seemes a Terrestrial Paradise. It is called the table of the Cape." * * *

"The Hollanders at the Cape of Good Hope, had of the inhabitants two kine for two rustie knives, and one much greater for a new one: two fat bulls and three sheepe for a bar of iron, weighing three-score and ten pounds. The people make much account of iron: they are of short stature: darkish colour: their armes are adorned with copper and ivory, their fingers with rings of gold, and with beads of bone and wood. They brand their bodies with divers markes. And because they allways annoint themselves with grease and fat, they yeeld a ranke smell. At their feasts they would seeth a Beast in his hide, fastened on four sticks with fire underneath. They lived miserably, yet for gallantry wore bones and pieces of dried flesh about their neckes."

To the celebrated English navigator, Dampier, we are indebted for a very full and interesting notice of this country and its inhabitants as seen by Captain Rogers, Dampier's friend, about the year 1684, or nearly two centuries ago, with a few abridged extracts from which we bring this chapter to a close.

"The country of Natal," says Dampier, "lies open to the Indian sea on the east, but how far back it runs to the westward is not yet known. That part of the

country which respects the sea is plain, champaign, and woody; but within land it appears more uneven, by reason of many hills, which rise in unequal heights above each other. Yet it is interlaced with pleasant valleys and large plains, and it is checkered with natural groves and savannahs. Neither is there any want of water, for every hill affords little brooks, which glide down several ways; some of which, after several turnings and windings, meet by degrees, and make up the river of Natal, which dischargeth itself into the East Indian ocean, in lat. 30° south. There it opens pretty wide, and is deep enough for small vessels. But at the mouth of the river [Bay] is a bar, which has not above ten or eleven feet of water on it in a spring tide, though within there is water enough. This river is the principal of the country of Natal, and has been lately (1684) frequented by some of our English ships, particularly by a small vessel that Captain Rogers commanded."

"The land animals of this country are lions, tigers, elephants, buffaloes, bullocks, deer, hogs, cows, &c. Here are also abundance of sea-horses. Buffaloes and bullocks only are kept tame, but the rest are wild. Elephants are so plentiful here that they feed together in great troops, one hundred or one hundred and fifty in company. Mornings and evenings they are seen grazing in the savannahs, but in the heat of the day they retire to the woods; and they are very peaceable if not molested. Deer are very numerous here also. They feed quietly in the savannahs, among the tame cattle, for they are seldom disturbed by the natives. Here are fowls of divers sorts; some such as we have in England, viz.—duck and teal, both tame and wild, and

plenty of cocks and hens; besides abundance of wild birds wholly unknown to us. Here are a sort of large fowls, as big as a peacock, which have very fine colored feathers. They are very rare and shy. There are others like curlews, but bigger. The flesh of these is black, yet sweet and wholesome meat."

"The natives of this country are but of middle stature, yet have very good limbs; the color of their skin is black, their hair crisped; they are oval visaged, their noses neither flat nor high, but very well proportioned; their teeth are white; and their aspect altogether graceful. They are nimble people, but very lazy, which probably is for want of commerce. Their chief employment is husbandry. They have a great many bulls and cows, which they carefully look after; for every man knows his own, though they run all promiscuously together in the savannahs; yet they have pens near their own houses, where they make them gentle and bring them to the pail. They have guinea corn, which is their bread; and a small sort of grain, no bigger than a mustard seed, with which they make their drink. The common subsistence of this people is bread made of guinea corn, beer, fish, milk, ducks, hens, eggs, &c. They also drink milk often to quench their thirst, and this sometimes when it is sweet, but commonly they let it get sour first. Besides milk, which is the common drink, they make a sort of beer from the guinea corn, purposely to be merry with; and when they meet on such occasions, the men make themselves extraordinary fine, with feathers stuck in their cap very thick. They make use of the long feathers of cocks' tails, and none else.

"Here are no arts or trades professed by them, but every one makes for himself such necessaries as they need or ornament requires; the men keeping to their employment, and the women to theirs. The men build houses, hunt, plant, and do what is to be done abroad; and the women milk the cows, dress the victuals, &c., and manage all matters within doors. [If Rogers or Dampier be correct in what he says here about "planting" and "milking," these labors have certainly changed hands since that day, as I may show at another time.] Their houses are not great or richly furnished, but they are made close and well thatched, that neither winds nor weather can hurt them. They wear but few clothes, and these extraordinary mean. The men go in a manner naked, their only garb being a small piece of cloth, made with silk grass or moho rind, and wrought in form of a small apron. At the upper corners it has two straps to tie round their waists, and the lower end being finely fringed with the same, hangs down to their knees. The women have only short petticoats, which reach from the waist to the knee. When it rains they cover their bodies with a simple cow's hide thrown over their shoulders like a blanket.

"Every man may have as many wives as he can purchase and maintain; and without buying there are none to be had; neither is there any other commodity to be bought or sold but women. Young virgins are disposed of by their fathers, brothers, or other nearest male relations. The price is according to the beauty of the damsel. They have no money in this country, but give cows in exchange for wives; and therefore he is the richest man that has most daughters or sisters, as he is sure to get

cattle enough. They make merry when they take their wives; but the bride cries all her wedding-day. They live together in small villages, and the oldest man governs the rest; for all that live together in one village are a-kin, and therefore willingly submit to his government. They are very just and extraordinarily civil to strangers. This was remarkably experienced by two English seamen that lived among them five years: their ship was cast away on the coast, and the rest of their consorts marched to the river of Delasor; but they staid here till Captain Rogers came hither and took them away with him; they had gained the language of the country; and the natives freely gave them wives and cows too. They were beloved by all the people, and so much reverenced, that their words were taken as laws. And when they came away, many of the boys cried because they would not take them with them."

CHAPTER III.

POSITION AND GEOGRAPHICAL FEATURES OF NATAL.

A LOOK at the map will show the District of Natal to be situated in the south-eastern border of Africa, on that part of the Indian Ocean which lies chiefly between the 29th and 31st parallels of latitude, being walled off from the interior regions by the Drakensberg, or Kwahlamba Mountains. To the north-east, and beyond the Tugela River, is the district commonly called Zulu-land, stretching away to the Portuguese settlement at Delagoa Bay. On the west we have the Swazi tribes and Dutch Boers in the Orange River Free State. The Umzimkulu River has heretofore separated Natal from Kafraria on the south-west; but the prospect is that the limits of the Natal Colony may be pushed on soon to the Umzimvubu. Nor is it at all unlikely that the whole of Kafirland may soon be subject to British rule.

The land is pre-eminent for the beauty of its landscapes, the fertility of its soil, and the healthiness of its climate. My delight in looking at the scenery of South Africa commenced with my first sight of it from the sea, and increased with acquaintance. The mountains are rather tabular than conical in shape; and when viewed from the sea, they rise, table above table, as they

recede in the distance, having their summits and sides, with the intervening plains, covered with verdant groves, thick shrubbery, or wide fields of green grass. Add to this, that the whole picture is diversified with here and there a river, or a dark and deep ravine, with fields of Indian corn, or gardens of indigenous grain and fruit, and the reader will agree with me that it may well excite the most pleasing emotions in the lover of nature. The Christian's heart it inspires with the prayer that a new moral creation may be effected among the inhabitants, with which, for beauty and glory, even "the former shall not be remembered nor come into mind."

To one accustomed to think of new lands as abounding in forests of tall trees, it will seem strange, for a time, that none of these things are to be seen in Natal. Knowing, as I did on my arrival that there were very few whites in Natal, and that those few had been there a short time, to me it seemed a marked feature of the country that a large portion of it had the appearance of being "cleared," as an American would say, and prepared for tillage, mowing, and pasturage. Along the coast, these open, unfenced, grassy fields, with here and there a mimosa or other bushy tree, give you the idea of so many large, irregular, half-neglected orchards.

Hillocks covered with bushes, ravines filled with groves, rivers and rivulets skirted with evergreen trees of a goodly size and quality, I have often seen in Natal; but nothing that could be called a forest, nor even a large tree, in the American sense of these terms. In some parts of the country, I have traveled all day, and not seen green, growing wood enough to make a whip

stick, nor enough of the dry to "cook the kettle," and yet the whole country would be covered with the most luxuriant grass. This grass, dry and parched as it must become in the winter season, is sure to be burnt off, and with it every little twig of a tree that would grow there; thus the soil is impoverished, and parched by the sun and wind; and forests and large trees are few and far between.

The *terraced* character of this country is a feature which strikes the attention at once. From the sea-coast to the foot of the Kwahlamba range, we have a curious succession of steppes, or tiers of table-land.

Beginning with the coast, we have a most beautifully variegated ribbon of country, ten or fifteen miles wide. This lies but little above the level of the sea, and forms a kind of mosaic ground-floor for the rest. Then, rising a thousand feet, we find another strip of table-land, of about the same width. Passing this, we ascend another step of a thousand feet, and come to what is termed the central or midland terrace. This is broader than the one below, being about twenty miles wide. We have now begun to traverse a region whose broad, open, undulating fields could hardly fail to remind you of some of Bryant's beautiful lines:—

> "These are the gardens of the desert, these
> The unshorn fields, boundless and beautiful,
> For which the speech of England has no name—
> The prairies. I behold them for the first,
> And my heart swells, while the dilated sight
> Takes in the encircling vastness. Lo! they stretch
> In airy undulations, far away,
> As if the ocean, in his gentlest swell,

Stood still, with all his rounded billows fixed,
And motionless for ever."

Having advanced fifty miles from the sea, we come to still another terrace, which, with an elevation of three or four thousand feet above the level of the sea, stretches away for fifty or a hundred miles to the zig-zag range called by the Dutch the "Drakensberg," or Dragon's Mountain. This magnificent rocky range, boldly sloped and buttressed at the base, then beautifully built up,—like the steep sides of all our great Table mountains,—in pillars and walls of bare rock, with a perpendicular face of several hundred feet, forms a limit to the colony in that direction; while it also gives you another step of some two thousand feet, counting from the base to the summit. Having now raised you six thousand feet above the sea, it opens still another terrace, which stretches off in its turn towards the interior of the continent.

But let it not be supposed that these terraces are laid out with regularity, or that they present each a smooth, unbroken surface; as an English writer (Dr. Mann) well observes:—"Nature does not work like the mason because her object is an altogether different one. The traveler who climbs these steps can hardly make out the facts of their general plan by the eye-glance. He has to deduce the notion from a series of isolated positions and reflections. The land has been disturbed again and again, and the terraced steps have been heaved this way and that; they are consequently now battered and bent, traversed by cracks and notched by deep gorges through which the insinuating water finds its way, carving rugged channels for itself among

the fragments of rock, and ever and anon making some bold leap to gain the lower level. Water-falls in Natal are almost as plentiful as blackberries. Even where the streams hold the more quiet tenor of their way across the floor of the steppes, they flow with great force and rapidity, surging along stony ground through a wilderness of half-worn boulders."

"The sides of the ravines, or 'kloofs' (clefts) as they are provincially termed, are for the most part clothed with dense masses of foliage, from the midst of which lofty evergreens rear their heads. The edges of the terraces are also more or less lipped, or turned up; the ascending traveler goes down into shallow valleys after he has mounted steep hills. The more open slopes are invariably covered by a coarse pasture, and here and there are dotted over by dwarf flat-topped bushes of the thorny mimosa. This pasture, in the early spring is emerald green, and variegated by the white and gaily colored blossoms of the aloes, amaryllids, and other bulbous plants. In the autumn the hill-sides and valleys are russet brown, and in places look almost like English corn-fields at the approach of harvest, in consequence of the abundant crops which they bear of the tall tamboti grass,—the staple resource of the thatcher. In the dry months of winter, they are hieroglyphiced at night by the flame-characters of the fires which are continually set going at that season to do the work of the scythe in the removal of the coarse growth; and by day they are mottled with the resulting sable, which adds to, rather than detracts from the picturesqueness of the scenery, by the ever-varying diversity of its shades and tints."

"Then fly to the prairie! in wonder there gaze,
As sweeps o'er the grass the magnificent blaze,
The land is o'erwhelm'd in an ocean of light,
Whose flame-surges break in the breeze of the night."

As aridity characterizes so large a part of South Africa, the goodly number of fountains, rivulets, and rivers, with which Natal abounds, is a noticeable feature.

Journeying along its hundred and fifty miles of coast between the Tugela and Umzimkulu, you cross more than twenty streams which pour themselves into the sea. The two just named, together with the Umkomazi, have their sources in the Kwahlamba Mountains. The Umvoti, Umgeni, and Umlazi take their rise in the upland terrace. The rest are short. Yet both the short and the long, the small and great, are often swollen, sometimes suddenly, to a fearful height. At the time of the flood four years ago, when twenty-seven inches of rain fell at Durban in three days, the Umgeni rose, near its mouth, to the height of twenty-eight feet above its usual level; the Umtongati rose thirty feet; and many other streams in like manner. It should be remarked, however, that ordinarily in the winter season, that is, from April to September, even the largest of the Natal rivers may be forded without difficulty on horseback. Of course, from streams like these, so rapid and variable, navigation can have little or nothing to expect; not so with salubrity, pasturage, agriculture. But to discuss the value of one or two large sluggish streams as a means of transport, in a land like this, as compared with the numberless precious blessings which are poured forth daily for man and beast in the many springs, rivulets,

and rivers, which burst from under every hill, and go sparkling, leaping, purling, each its own way, from the mountain to the sea, would be foreign to my present purpose. All have their time and place, their uses, and their beauties.

CHAPTER IV.

THE SEASONS AND CLIMATE—THE NOCTURNAL HEAVENS.

Coming from a land of civilization, and from a cold, northern climate, new things are seen in this far-off land, and old things in a new light. You find men, animals, trees, flowers, grasses, differing from those of the country you have left, and see stars which are not to be seen in your northern home. You have the same sun, but on the north side of you, and more vertical than there.

With this change of our position in relation to the sun, having it on the north at noon, there comes, of course, a change in all the seasons, the South African winter coming in June, July, and August. But a winter in Natal is not the same cold, sharp, shivery season which goes by that name in New England. Thus, while I write, at midday, the thermometer stands at 68° in the shade,—just a pleasant temperature without any fire; and yet the season corresponds to the northern Christmas.

The seasons in Natal, especially upon the coast, are by no means well defined. The face of the country is not more diversified and peculiar than is its climate. Now and then, in mid-winter, we have a day as warm as those of summer; and then, in summer, one as cold as

some in winter. Nay more, we sometimes have a single day, the first half extremely hot, the last, cold and chilly,—the thermometer falling ten or fifteen degrees in an hour, and occasionally *thirty or forty degrees in half a day.* Of course such extreme and sudden changes are not very frequent. They usually occur once or twice a month in August and September, and occasionally at other seasons of the year when the hot, "house-burning" wind, as the natives call it, blows for a day or two from the north, and then, as in a moment, a cold, chilly current comes driving up from the south-west, bringing dark clouds and torrents of rain, if not the roar and flash of thunder and lightning with it.

On one occasion, in the latter part of September, thinking the morning unusually cold, I looked at the thermometer and found it standing at 47°; two or three days after, looking again at the thermometer at mid-day, I found it 102° (in the shade.) The wind now changing to the west, the mercury fell half a degree a minute for twenty minutes in succession, or ten degrees in twenty minutes, and continued to fall until, in thirty-six hours, it was ranging from 50° to 55°, with a cold driving rain.

Such sudden changes are, of course, exceedingly trying to the health. The real amount of cold however, is not great. At my station, fifteen miles from the sea coast, and thirty miles north of Port Natal, in the course of a dozen years I have seen frost a few times in the valleys, though scarcely more than once a year on the hillock on which my house stands; and such a thing as snow or ice is quite unknown in all this section of the country. But if you go fifty miles inland, you may

meet with both, every year, though not in any considerable quantity, until you come to the Kwahlamba, or Drakensberg mountain. The mean temperature for the summer months, that is, from the beginning of October to the end of March, is about 73° at Durban (the seaport town,) and about 70° at Maritzburg, the capital of the colony. During the winter months, the average is about 64° at Durban, and 60° at the capital. At my station, the mercury ranges, during the year, in the shade, from 50° to 100°, with an occasional excess of two or three degrees on each extreme. Yet, for several years in succession we have gone without a fire, except for cooking, and in a room detached from the dwelling-house.

The heat of summer would be far more oppressive were it not the cloudy, rainy season; and the cold of winter more severe but for the fact that it is the dry, sunny season. We have little or no rain from May to August, and then enough during the summer season to make it all up. The entire rain-fall for the year is about three feet, of which about thirty inches usually fall during the six summer months.

The prevailing wind in winter is from the west or north-west, morning and evening; and from the west, south, or more commonly from the south-east, during the middle of the day. The prevailing winds for the summer seasor are north-east and south-west; bringing fair weather from the one quarter and foul from the other.

The hot north-wind common in the early part of spring is powerful, parching and peculiar. It is a wide, sweeping wave of heated air, moving south-

ward, from the burning plains of the interior, and hugging the earth as it goes, and blowing hard, *harder*, HARDEST, for from six to thirty-six hours; heating the earth, withering plants, warping timber, and testing alike the joints of tubs and tables, ploughs and pianos, until finally, its blow is all blown out. Then comes a cold west wind, dark clouds, thunder, lightning, and rain. And now no wonder that the careless take cold; that poor, unprotected cattle die; that everything which is made of wood and exposed to the weather,—saturated with water,—goes rapidly to ruin.

Hail-storms are not uncommon in Natal, though neither so frequent nor so heavy along the coast as in the upper parts of the district. The *Uzwati*, or Noodsberg, —that cold, elevated region where the Umhloti and three or four more rivers have their source,—surrounded as it is by deep, hot valleys on the east, south, and west, is a region specially favored by these storms.

The Kwahlamba is another. The manner in which jagged masses of ice, as large as your fist or bigger, are sometimes begotten and sent down from the skies of that region, hurled and dashed perchance with the fury of a tornado against the old, gray buttresses and towering walls of that everlasting range, till all the sides of the mountain, from the crest downwards, seem a perfect cataract, roaring, raging, and foaming, as though the Atlantic had broken its bonds and begun to pour itself down from the upland table, must be counted one of the most sublime exhibitions of nature. Nor seen aright, can such things fail to give us new, yet more exalted views of the glory, might, and majesty of Him—

"Who covereth himself with light as with a garment:
Who stretcheth out the heavens like a curtain:
Who layeth the beams of his chambers in the waters:
Who maketh the clouds his chariot:
Who walketh upon the wings of the wind:
Who maketh his angels spirits;
His ministers a flame of fire:
Who laid the foundations of the earth,
That it should not be removed for ever.
He giveth snow like wool:
He scattereth the hoarfrost like ashes.
He casteth forth his ice like morsels:
Who can stand before his cold?
Praise the Lord from the earth,
Ye dragons and all deeps:
Fire and hail, snow and vapors;
Stormy winds fulfilling his word;
Mountains and all hills:—
Let them praise the name of the Lord:
For his name alone is excellent;
His glory is above the earth and heaven."

Not less grand and more solemn and fearful is the thunder-storm of our Zulu-land. Let it begin far away in the west, and thence come on, in its own dark livery, with swelling power. The bursting peals wax louder and more frequent; perchance each fresh peal breaking in upon its forerunner, prolonging and increasing the reverberation, till you have one continuous roar, lasting for half an hour or more. Magnificent clouds roll up, meantime, one upon another, until they reach and fill the vault of heaven, the very blackness and darkness of which helps to set off the brilliancy of the lightning with which, ever and anon, they are traversed or set all aglow. Behold this, and you have something to aid your conceptions of the littleness of man, to set forth the sovereign might and glory of Him in whose hands is the breath of our nostrils.

"During the progress of the storm," as Dr. Mann has carefully observed and well remarked, "the mercury of the barometer rises. The wind is generally from the north or west before the storm, and then becomes south-east during its continuance, and begins to blow with considerable violence. The air is not generally very moist at the time of the storm; the hygrometer for the most part indicates between seventy and eighty degrees of moisture, the point of saturation being taken at one hundred degrees. The lightning is extremely vivid, and the track of the discharge appears against the dark cloud as a ribbon of light, rather than as a mathematical line. This track is also commonly seen to quiver, as if it were a successive or interrupted stream of discharges, and to endure in the sky while the observer counts two or three. The forms are of astonishing diversity. Sometimes it is curved, S shaped, or hooked. Very often it is a zig-zag line darting down from the centre of a broad paraboloid bow. Occasionally there are quivering rays starting out from a centre like the lines of fracture when glass is starred. Now and then a complete coronal or garland is traced on the dark gray field, and lines of horizontal discharge may be seen ranging to and fro immediately above the flat masses of the table-mountains. The color, too, of the electric track is as varied as the form. Now the light is of a bright rose color; now it is the delicate pink hue of the topaz; now of a light amethyst tint; now orange; now pale blue; now pearly blue white; and now of a remarkable dead leaden tinge. It is quite impossible that any adequate conception of the gem-like lustre and beauty of these subtropical lightnings should be given by mere

description. They must be seen before a notion of their character can be realized. To those, however, who have contemplated them, it becomes a much easier thing to believe that modern science is right in considering lightning to be fire fed by mineral and metallic substances found by the electric agency diffused in the air. These bright-hued lightnings bear a very obvious resemblance to the colored lights which are observed when the different metals are burned in intense flame."

To the admirer of the starry heavens it is a source of regret that its beautiful winter nights are so often clouded by smoke. For about six months, at this season of the year, the nights are generally cloudless; but by reason of the smoke which comes from burning grass, the beauty of the heavens is greatly marred. Since the summer abounds in clouds, the enthusiastic South African star-gazer is often sorely baffled. During this season a good star-gazing night once a week is all he can expect. But when such a night does come it is prized. The rains ceasing, the clouds dispersing, you have a brilliancy and magnificence in the nocturnal heavens which makes ample amends for a patient waiting.

Directing the eye towards the zenith, you find the entire surface of the otherwise dark vault, thickly studded with silver points, sprinkled broadcast over the vast expanse. "The countless sixth-class stars, of which," according to the testimony of Dr. Mann, "even faint glimpses can but rarely be caught in England, are perfectly within the range of distinct vision, and are seen crowding up the spaces which lie between the more obtrusive twinklers. It is quite true, that as a whole,

the heavens of the southern hemisphere do not present so many large and bright stars as the skies of the north. The brilliant luminaries of the Great Bear, Cassiopeia, Perseus Auriga, and the immediate attendants of the Pole-star are missed for themselves as well as for their associations. But these southern vistas of far space have on the other hand compensatory glories and graces of their own. When the Scorpion looks down from a high altitude in the black field, with its venomous red eye, and its star-barbed tail scrolled over its back, a stream of clear light sets from the scattered twinklers of Sagittarius across the reptile's tail, and then flows on past the truly magnificent pair of Centaurus, and past the kite-like rhomb of the so-called Cross, until it only fades in the far horizon among the gleaming points of Argo. On the one side, this phosphorescent track is ornamented, as if by a glittering gem-set pendant, by the broadcast cluster of third class stars, which is known as the Wolf. On the other side it is ornamented by the delicate garland-like tracing of the southern crown. There is nothing in the northern hemisphere which can compare with this southern sweep of the galaxy; in places it blazes up into all but distinguishable star-clusters, and in others it is rent by fissures and gaps of absolute blackness,—glimpses of the actual void made almost appalling to the eye by immediate close contrast with the surrounding weird light. The southern pole is itself a desert tract of blank mystery, where the close observer seeks in vain for some distinguishable pivot on which he may fix the mighty whirl of stars; and near at hand in this region of obscurity, as if to enhance the weirdness of the mystery, there loom two

ghostly spectra of far-away star kingdoms,—remote islands of the illimitable firmament which are called the 'clouds of Magellan,' because their faint forms were first marked by the keen sight of that early navigator of the southern seas."

CHAPTER V.

FIRST EUROPEAN SETTLEMENT AT THE CAPE—MIGRATIONS OF THE DUTCH FARMERS PREVIOUS TO THEIR ARRIVAL IN THE DISTRICT OF NATAL.

"Away, away o'er the foaming main!"
This was the free and joyous strain—
"There are clearer skies than ours, afar,
We will shape our course by a brighter star;
There are plains whose verdure no foot hath pressed,
And whose wealth is all for the first brave guest."

MRS. HEMANS.

To get a clear view of Natal, its borders, and its tribes, you must come by way of the "Old Colony," at the Cape, and learn something of the origin and migrations of the Boers previous to the arrival of a large party of them in Natal, more than twenty years ago. The Dutchman has had so much to do with the Zulu-Kafir, as to demand notice in this connection.

Although the Cape of Good Hope was discovered in the 15th century, and was visited from time to time, by Portuguese, Dutch, and English navigators, yet it was not till about the middle of the 17th century that anything like an earnest effort was made to take possession and to plant a colony. In April, 1652, Jan van

Riebeek, who, as surgeon for a fleet belonging to the Dutch East India Company, had recently spent some time at the Cape, being now a merchant and commander of a fleet, came to anchor in Saldanha or Table Bay; and by the Company's authority, began to build a fort, and to take possession of such neighboring lands as they deemed suited to their use, and to that of the Company's ships on their way from Europe to India. In six years, (1658,) the colony contained 360 souls; among whom were 95 garrison men, 51 free inhabitants, 187 slaves, 20 women and children, and a few convicts.

Among the reasons urged by Van Riebeek and others, in memorializing the East India Company to plant a station at the Cape, the *religious interests* of the aboriginal race were mentioned. In one of their memorials they say:—"By living upon good terms with them (the natives,) it is probable that children may become useful servants; and if educated in the Christian faith, should the Almighty grant his blessing, as at Tayona and at Formosa, many souls may be brought to a knowledge of religion, and saved to God. Therefore the formation of the said fort and garden will not only tend to the advantage of the East India Company, but, what is of more consequence, may also be the means of preserving many souls to the praise of God's most holy name, and to the propagation of his holy gospel, for which your undertakings throughout India will, without doubt, be more and more blessed."

One of the rules by which they were to be governed, required that "each individual should consider himself called upon in the most impressive manner not to molest the natives, nor take away their cattle; but on the con-

trary to gain their confidence by kind and friendly treatment."

The settlement prospered, though not without trials. The natives brought them cattle and sheep; their garden supplied them with turnips, carrots, and cabbages; the plains gave them game, and the sea, fish. But the Hottentot would sometimes walk off with some of the Company's cattle; or the leopards and lions would take them: the locusts would come by day, darken the air, and eat the cabbages; or some of the governor's own white people would sometimes go by night and steal them: the people suffered sometimes from the ravages of an epidemic on land, and sometimes from fear of a hostile fleet in the Bay; and the directors of the Company at home declared that a country which could not grow its own corn did not deserve to be called a colony. Nor was the white man free from an occasional conflict with the natives. The first seems to have occurred in the immediate vicinity of the Cape, only seven years after the colony was commenced.

The task assigned Riebeek, was by no means an easy one. He seems to have kept a copious journal of all his proceedings; parts of which have been published. "Traduced, on the one hand, as a ruthless and inhuman destroyer of the wretches who owned the land; by the opposite party, with equally mistaken feeling, extolled as an apostle of Christianity and civilization to the benighted heathen; he is now acknowledged," says an able Cape writer of the present day, "to have been merely a faithful and intelligent factor for his commercial principals, who, by inclination as well as policy, was humane, though his acts led necessarily to the ruin

and destruction of the native tribes." The earlier growth of the settlement was slow; yet, having survived a full third of a century, a brighter day dawns upon it.

It is an interesting fact that between the years 1685 and 1690, about three hundred French Huguenots,—men, women, and children, of whom France was not worthy—the salt of the earth and light of the world,—found their way to the Cape. Robbed of the "freedom to worship God" in the land of their birth:—

> "To this far nook the Christian exiles fled,
> Each fettering tie of earthly texture breaking;
> Wealth, country, kindred, cheerfully forsaking
> For that good cause in which their fathers bled.
> By faith supported and by freedom led,
> A fruitful field amidst the desert making,
> They dwelt secure when kings and priests were quaking,
> And taught the waste to yield them wine and bread."

It would be interesting and instructive, could we turn aside here for a time, to study and adore that good Providence which ruleth over all; numbering the very hairs of our head, and suffering not a sparrow to fall unnoticed. Suffice it to say that from these

> ——"Pilgrim fathers, noblest blood of sunny France,
> Broad-browed men of free-born spirit, lighted with the eagle glance,"

have come some of the most valuable elements of the white race in South Africa. Pity, I must remark, however, that, while these good men were encouraged and aided to come and settle here, the notoriously illiberal and restrictive policy of the Dutch company was far from giving proper scope to the industry, enterprise, and influence which they were prepared to exert, and

which the highest welfare of all parties, both immediate and future, required.

As the colony advanced in age, and the government in strength, the Dutch gradually gained control over the native population, reduced some of them to the condition of serfs or slaves, drove others back into the deserts and beyond the mountains, and step by step encroached upon the surrounding country. In the course of a century, their jurisdiction extended northward to about the line of 32° south latitude, and to the Keiskamma on the east, and covered an area of more than 100,000 square miles.

Near the close of the eighteenth century, (1795,) the English captured the Cape, and in 1802, they restored it again to the Dutch. In 1806, the English took it again; and from that time to the present, it has remained in their possession. Meanwhile, the boundaries of the colony have been extended from time to time, now reaching the Orange River on the north, and the Kei on the east. The population of the colony, which amounts to more than two hundred thousand, has had a very diversified origin. The white, or European portion, came primarily from Holland, France, England, Scotland, and Germany; while the colored portion, which is supposed to be quite equal to the white in numbers, must be traced to the Hottentot, the Malay, the Kafir, and the remnants of other tribes, or to a cross between some of these and the white race.

Among the reasons originally urged for occupying the Cape, was the hope of thereby doing something towards the conversion of the natives to Christianity. But, so far as we can learn, little or nothing of the kind

was attempted for many years. Indeed, shortly after the colony was founded, it would seem to have been the opinion of many, that this was impossible. Mr. Kolbé, the Dutch Historian of the Cape, says they would not receive the gospel, in proof of which he records the following circumstance:

The Governor, Simon Van der Stell, took a Hottentot youth whose name was *Pegu*, for the purpose of training, whom he clothed in a military dress, and supplied with a wig, and a hat bordered with gold. He gave him a pair of silk stockings, a sword to hang by his side; and thus equipped, Pegu was sent to school, where he learnt the Dutch, Portuguese, and other languages, which he could speak with fluency. In 1685 he went to India with the Commissioner Van Rheede, and continued with him till his death. Pegu then returned to the Cape, but would no longer remain in civilized life. He therefore took his fine clothing, and putting it into a chest, threw his carosse (skin-robe) over his shoulders, and went to the governor, saying: "Hoort Myn Heer!" Hearken, your honor! I must no longer wear clothing, much less be a Christian. Let me go to my own people, and live as they do. My clothing is in the chest; I take nothing but this sword and cravat with me! Having thus spoken, he departed to his people, and returned no more. He afterwards became a chief among them; and Kolbé says that he had seen and conversed with him repeatedly.

It is hardly necessary to remark that it takes something more than fine clothes and a foreign tongue to make a true Christian.

The experience and most truthful remarks of the de-

voted Bryant, once our fellow-laborer among the natives of Natal, are worth repeating in this connection: "Of fourteen young men who have left my employ within two years," he writes in 1849, "one has since been converted at another station, and of course clothes himself; thirteen have returned to their heathen friends, and go as naked as ever. Some of these young men had remained with me only one or two months, and some had remained more than a year. These are painful facts, and I mention them to show how utterly futile is the attempt to *civilize these people without first converting them.* Wash a pig, shut him up in a parlor, and you may perhaps keep him clean for a while; but as soon as he is free, he will return to his wallowing in the mire. Change him into a lamb and he will at once abandon some of his filthy habits. To think of civilizing the heathen without converting them, seems to me about as wise as to think of transforming a drove of swine into lambs, merely by washing them and putting on a fleece of wool. If, in twelve months, a young man will not become civilized enough to clothe himself, how long will it take to civilize a nation? The gospel being the grand remedy devised by God for the elevation and salvation of the degraded, the attempt to find a better way is a virtual impeachment of his wisdom; and, never will he endorse with his blessing any scheme of social or moral elevation which dishonors his gospel and himself."

In 1737, fifty years after Van der Stell's experiment with his Hottentot, the earnest, courageous Moravian, George Schmidt, arrived at the Cape,—having had a free passage granted him by the Dutch East India Com-

pany,—with the design of laboring as a missionary among the Hottentots. He commenced his labors at *Genadendal*, (the Vale of Grace), a place before known as Bavian's (Baboon's) Kloof. His efforts began to be greatly blessed; but through the interference of the Colonial Government he was obliged to desist. Repairing to Europe with the hope of having these obstacles removed, he was grieved beyond measure to find that the Dutch Company, actuated by fear that teaching the Hottentot would interfere with the interests of the colony, would not allow him to return to the country again.

Another half century having elapsed, other laborers came, searched out the garden which Schmidt had planted, and found a little fruit still remaining. Among the rest, was an old Hottentot woman, with her Bible, which he had taught her to read. These men also met with much opposition from the Dutch Farmers. But they persevered; and, as the colony soon came into the hands of the English, they found, under that government, the protection which they required. About this time, 1799, Dr. Vanderkemp and others came out under the auspices of the London Society, and commenced missionary labor among the Kafirs and other tribes.

But I must pass to another topic, lest we reach the proper limits of our chapter before arriving at Natal *via* the Cape and in company with the Dutch.

Not long after the Cape Colony came fully and permanently into the hands of the English, the Dutch Farmers, or Boers, began to push their way more inland, beyond the limits of European power and possession. The causes of this movement were various. At first

some went in search of fresh and unlimited pasturage for their cattle, designing to return when the dry season had passed. But becoming presently enamored with their free, migrating life,

> "While on from plain to plain they led their flocks,
> In search of clearer spring, and fresher field,

little by little they forgot to return, and began to fix their abode on the north of the Orange River, or rather between the two great branches of that river, the Nu Gariep and the Ky Gariep, in that part of the Bechuana country which is now called the Orange River Free-State.

In 1832, about two hundred of this class had located themselves in that region. Some, doubtless, went there from a love of roving; some, to free themselves from taxation and the restraints of law. Some complained that they were not duly compensated for the losses which they suffered in Kafir wars; and some, that the Hottentot would leave them and their service for a mission station.

The last and chief cause of the migration of the Boers is found in the efforts which the British Government made to correct the abuses and finally to effect the abolition of slavery. In 1833, when a law was passed to give the slaves their liberty at the end of five years (December, 1838,) the number of this class of persons amounted to something more than thirty-five thousand; of these some were estimated by their owners to be worth £500; though the average estimate was about £85. As a compensation, in part, for the loss which the masters were to suffer, the British Government made a grant of

£1,200,000; which gave an award of about £35 for each slave. The freeing of the slaves and the small compensation made to the master, gave the Boers great offence. So unpopular was the whole affair, that some of the farmers threw up their claim, and left the money in the hands of the British Government.

The Boers now began to leave the colony in large numbers. An exploring party of fourteen families came with their wagons to Natal, in 1834. Two or three years later, hundreds went beyond the Nu Gariep into the Bechuana country. Some pushed farther on, until they reached the Ky Gariep, or Vaal river, and came eventually in contact with the Matebele under Umzilikazi; a people among whom missionaries from America were just then trying to plant a station and to declare the gospel. One party turned more to the east, all but two of whom perished in the sickly region of Delagoa Bay. The Cape government and many of the clergy begged the farmers to consider, and be dissuaded from the course upon which they were bent; but their counsel had little permanent effect.

Having made a successful attack upon Umzilikazi and returned to the south of the Vaal, into what is now called the Free State, clannish feelings, rivalry, and disunion began to be developed among the Boers. Some wished to settle on the Vaal; some would go further east, towards Delagoa Bay, others, at the head of whom was Pieter Retief, began to shape their course towards Natal.

Breaking up their encampment on the Sand river, a branch of the Vaal, Retief and some of his people crossed the Drakensberg, or Kwahlamba range, and

reached Port Natal on the 20th of October, 1837; and before the close of that year it was estimated that not less than a thousand wagons—(and a Boer's wagon is a big thing, drawn usually by no less than a dozen oxen,)—came down the slope of that mountain into this district. Other wagons, to the number of about five hundred, remained for the present on the other side of the range. The host of people connected with these fifteen hundred wagons was not probably less than fifteen thousand; all entering Natal, or halting on her border at that time.

The Boers found half a dozen or more missionaries in the field; a part of them laboring some miles to the west of the Bay, and the rest to the north of the Tugela, in Zulu-land. Besides these, they also found fifteen or twenty other white people, mostly Englishmen, who had come to Natal at different times and for various purposes, in previous years. These men were living for the most part, in the neighborhood of the Port; and from them Retief and his company received a hearty welcome to new homes and broad fields.

CHAPTER VI.

ORIGIN AND RELATIONSHIP OF THE ZULU-KAFIR AND OTHER ZINGIAN TRIBES.

LANGUAGE furnishes one of the safest guides to the origin and relationship of the nations of our globe. Taking this for our guide we conclude, in the first place, that all the aboriginal inhabitants of Southern Africa, save the Hottentot and Bushman, belong to one variety, and have a common origin. This variety, extending as it does from the vicinity of the Orange River in the south and south-west, and from the Kei in the south-east, to the so-called mountains of the moon, on the north, includes a large number of cognate clans, among which are the Zanguebar and Mozambique tribes on the east; the Zulu and Kosa, or proper Kafir, in the south-east; the Bechuana, Bayeye, and kindred tribes in the interior; and the Ovaherero, Ovampo, Kongo, and Mpongwe, on the west.

The general characteristics of the several dialects spoken by the many and widely-scattered tribes here named being essentially the same, proves that they all belong to one group or branch of the human family, and that they had one common, subordinate origin. A glance, also, at their moral and physical characteristics,

their religious notions, their mental type, their bodily conformation, color, features, goes to show the same thing; namely, that the numerous tribes which occupy this broad section of southern and central Africa, that is, from seven or eight degrees north of the equator to half a dozen degrees beyond the tropical regions on the south, all spring from a common stock, and form but a single group in the larger divisions of the African race.

For this group no name has yet been definitely adopted by the learned. Some would call it the *Kafir*, but custom at the present day limits that term to a small district on the east coast between Natal and the Cape Colony. The term *Chuana*, the root of *Bechuana* and *Sechuana*, is for several reasons less objectionable, and has been already used to some extent by able writers. *Zingian*, from Zingis, the old name for Zanguebar, is another term which some of the learned have used, and *Bantu* another by which to designate the race. None of these names satisfies me, but of them all *Zingian* seems to be the best.

The geographical position of the Hottentot, from the time he was first known to the European, situated as he was at the southern extreme of the African continent, and flanked from sea to sea on his north or inland side by a broad belt of people of a very different language and appearance, would seem to indicate that any search for his pedigree and ancestry, provided the present be not his original home, must be made in regions far removed in respect to both time and place. Happily, within the last few years, a careful study of his language and a comparison of this with the old Egyptian

and Coptic tongue, have given us a clew to his ancient abode. If we may credit some of the most learned and acute philologists of the present day, and those who have had the best opportunities for studying the Hottentot and Bushman, together with other African dialects, this Gariepine tongue of the southern extreme belongs to the same family as the old Egyptian and Coptic, the Berber, Haussa, and Ethiopic, in the farthest north of the continent, and what is also highly interesting and important, this southern branch of the family is found to surpass all the rest in the integrity with which it has preserved the more essential characteristics of the original stock.

Admitting the correctness of these views, we can have no doubt as to the earlier ancestry of our neighbors of the Hottentot and Bushman class, including the Koranna and Namaqua, and that their origin is the same as that of the nations of northern Africa, the old Egyptian and kindred tribes; including, perhaps, the Tuarick or Berber and the Guanches on the one hand, and the Semitic or Amharic and Galla on the other.

This conclusion is supported by other considerations. The appearance, manners, and customs of the Hottentots are all markedly different from those of the Zingian race, whilst they afford grounds for classing them with the old Egyptian and other north African nations. The antiquities of Egypt give us impressions and pictures which some of the learned at the Cape take to be so very like the Hottentot as to make it pretty certain that persons of this class must have formed the original of these representations. Some of the earliest European observers and historians in south Africa tell us

that the Hottentot of olden times worshiped the moon, an idea to which some of the traditions which he has brought down to the present day, would give at least some color of support; and from ancient history it is evident that siderial worship was once common among some of the nations of northern Africa, as also among some of their nearer neighbors in the west of Asia; whereas of all this we find no trace among any of the Zingian or Kafir tribes. The *Amahlozi*, or shades of the heroic dead, the gods of the Zulu, are all regarded as having their homes beneath and never above. The Gariepine or Hottentot race makes use of the bow and arrow, in which respect it differs also from the Zingian, (Kafir and Zulu,) but agrees with many a nation of olden time at the north. But of all the points wherein the Hottentot differs from the Zingian, that of language is the most important and decisive. On the likeness of this most permanent and marked feature of the Hottentot family to that of the old Egyptian, we rely chiefly for proof that the Gariepine race and the old Egyptian or Coptic are in origin the same.

But, it will be asked, what has all this to do with the origin of the Zulu, the Kafir, and kindred tribes? Though there are yet points on which we need more light, from what has been said, is it not evident that the great Zingian race coming in from abroad at a very early age, must have cut the old Egyptian or Coptic family asunder; and, shaping its course to the south, have carried a large portion of the sundered family before it, till it eventually found itself located in the angle which two oceans make at the other extreme of the continent? But you will ask, whence came the in-

trusive race, the sundering wedge, into Egypt?—from the south, the west, or the east? We can scarcely suppose it to have come from the south; it may have come from the west; but most probably from the east. Irruptions from that quarter, in those ages, were not uncommon. The history of the Hyksos, or Shepherd kings, is a noted instance. As the families of the earth multiplied, and nations increased, there was, evidently, a general pressure of people from the north-east to the south-west—from the Euphrates into Egypt—from all parts of western Asia into the north-east of Africa.

To what great family, tribe, or nation, then, did this incursive, immigrating body, the original stock of the Zingian race belong? Doubtless to some branch of the Hamitic. If, in the sweep by which it took up a group of Egyptians and set them down at this end of the continent, it came in from the west,—and some suppose the intrusive, transporting clan or race came from that direction,—it may have belonged to the line of Phut, the third son of Ham, who is reckoned to have settled in Mauritania. But I think the more likely supposition is, that it came from the east; having had its origin, perhaps, in some branch of the family of Cush, the eldest of the sons of Ham. The descendants of this line were numerous; and some of them settled in Asia. Thus, Nimrod, the mighty hunter, who was one of the sons of Cush, built several large towns in Babylonia and Mesopotamia, among which was Babel, the metropolis of his dominion; and some suppose he invaded Assur, or Assyria, east of the Tigris, and there built Nineveh and several other towns. It would seem also, that other branches of the family of Cush settled, for a

time at least, in Asia, more especially in the district of Arabia; doubtless the greater part went at an early period to Africa, and settled to the south of Egypt, along the Nile and its branches, especially about Meroë.

According to the English Cyclopædia (on Ethiopia,) Herodotus speaks of two classes, or groups of Ethiopians—one in Africa, the other in Asia. This latter class formed a part of the great army of Xerxes; but their locality is not easily determined. "The historian however observes that the Asiatic Ethiopians were black, like those of Libya, but differed from them in language, and had straight hair; whereas those of Libya had very curly hair, by which term some modern writers have somewhat hastily concluded that the woolly hair of the negro is intended."

Now between the Zingian tribes, of which we are speaking, and the proper negro race, there is, for substance, at the present day, just that kind of difference which the great historian Herodotus remarked, more than two thousand years ago, between the Asiatic Ethiopian and his namesake in Africa. This remark holds to some extent, even in respect to the hair; for, though that of the Zulu, or Kafir, is now woolly, yet it is admitted to be less so than that of the negro. And, in respect to language,—that most fixed, decisive mark of natural unity and difference, —so far as our present knowledge extends, there is reason to believe that there is a broad distinction between the Zingian, on the south of the Equator, and the real negro of Soudan, and neighboring dialects in the north.

It may here be further remarked, that, according to one mode of classifying the languages of men, that

which is spoken by the Zingian family, and called the alliterative, prefixional, or reflective, and by some, the agglutinate, or by others synthetic, belongs to the same class as that which is spoken throughout central and northern Asia, the agglutinate character of which is particularly exemplified in the Turkish, Georgian, and all the great Tartar family. Those who adopt this classification, some of them at least, would reduce all languages to three classes,—the monosyllabic, the agglutinate, and the inflective. In the so-called agglutinate family, they find three varieties;—the agglutinate by insertion, as in the Indian dialects of America; by incorporation, as in the Turkish and Tartar tongues of Asia; and the agglutinate by assimilation and repetition, as in the Chuana, Zulu, Kafir, and other dialects of the Zingian tribes in Africa.

Now, taking all these facts, thoughts, and hints together, would it not seem that the Zingian race had its origin in central or western Asia, perhaps even in Armenia,—more likely, farther south, possibly on the Euphrates; and that, in process of time, being straitened for room, it broke away from its original seat, or was driven out, the whole or a part, and led to shape its course to the south-west; either carried along by a general movement, or drawn by the attractions of kindred, in that direction, until they came to Mizraim in the land of the Nile? Finding the valley of that river already too full, they pass on, though not without driving a portion of the people before them,—a portion, perhaps, already removed of their own accord, or crowded out into the more open country, in search of a new home in a wider field. The northern coast already occupied,

they naturally turn to the south, ascend the Nile, or move gradually along the eastern coast, until, at length, they reach the country and condition in which we find them.

Of course, in passing through so many new lands, and so many ages of being, and coming in contact with other races, the original character and speech of this Zingian race would be considerably modified. Their progress being slow, they would naturally intermarry with neighboring tribes; and be fashioned, physically, mentally, and morally, to some extent by the people, the country, the climate, the customs, and other molding influences to which they were exposed. In this way, whether originally a branch of the real negro stock or not, it is easy to account for both the agreement and the difference which we find to exist at the present day between the two families. The Zingian race cradled in Asia,—as our speculations incline us to believe,—the genuine negro or Ethiopic in Africa; the one living for ages perhaps, without the tropic in the east, while the other hasted to its more sunny home in the great peninsula; the former, perchance, long associated with Japhetic or Shemitic nations, and much traveled withal; while the latter doubtless came into being, and passed both the plastic season of its youth and its maturer age, in the same secluded, sandy region where it is now found: it is easy to see why the Kafir, the Zulu, and all their kin, though they spring from a common stock, should be found at this day more robust, taller, of a lighter color, with hair less woolly, with a nose more elevated, of a much greater facial angle, a higher forehead, and altogether of a more intelligent, Caucasian look, than their

Nigritian neighbors of the Ethiopic or Negro stamp. At the same time we see in these Zulu and Kafir tribes, in the whole Zingian race, so much of the true negro type, so much of dark color in the skin, of curling and woolliness in the hair, of breadth in the nostrils, of thickness in the lips, so much of likeness in the eyes and in other respects to the other race,—the tribes which now flank this northern domain,—that we must come to the conclusion, that if the Zingian family had an origin either more ancient or more modern, or in any wise other than the Negroes of Nigritia, it mingled with these in its formative days, on its migratory way through the Ethiopic regions, till it was largely imbued with their spirit, and fashioned after their type.

CHAPTER VII.

EARLY ACCOUNTS OF NATAL.—HISTORY OF THE RULERS.—REIGN OF CHAKA.

BETWEEN the years 1684 and 1690, several vessels came to Port Natal, doubtless in search of slaves. The accounts which these voyagers have given to the world, show that the people of this district were numerous at that time, and their character and customs much the same as we now find them.

At about the same period, nearly two hundred years ago, the Cape government (the Dutch East India Company,) collected some facts respecting this country and people, from shipwrecked seamen who reached Cape Town,—some coming across the country, others by sea; also from agents who came here in behalf of that company, for trade, exploration, and other purposes. These men, they tell us, "found the country of Natal very fruitful and populous, and the natives friendly, obliging, strong, and ingenious; armed with only one assegai; obedient and submissive to their king, or chief; living in communities, in huts made of branches wrought through with rushes and long grass, and roofed like haystacks in Holland. In manners, dress, and behaviour, they are much more orderly than the Cape Hotten-

PORT NATAL AND TOWN OF DURBAN. P. 68.

tots. The women attend to cultivation; the men herd and milk the cows. They do not eat poultry, because these feed on filth; still less do they eat eggs. From their corn they make very well-tasted and nourishing bread, and brew beer, both small and strong, which is not unpleasant to the taste, and which they keep in earthen vessels. They have tobacco and smoke it. The country is populous and fertile, abounding in oxen, cows, and goats, as also in elephants, buffaloes, hartebeests, and other tame and wild beasts. The inhabitants are obliging; and for a copper bracelet they will not refuse to carry a weight of fifty or a hundred pounds, a distance of three or four days' journey over hill and dale."

Coming down to a later date,—a period of more definite history, within the memory of the present inhabitants,—we find that Natal was visited by several white people about a third of a century since. They came here, some for exploration, some for commerce, and some for other reasons,—such as the miscarrying of fortune, of character, or of some ship upon the Indian sea. When Captain King, Lieutenant Farewell, and others arrived in 1823, to explore the coast and harbor and engage also in trade, it was said that, at that time, no vessel or white man had been here within the memory of the oldest inhabitants. These men, with a few others, some of whom had been wrecked upon this coast, took up their abode among the natives, soon after the above date. Being joined from time to time, by one and another, in 1835, their number had increased to eighteen or twenty.

On their arrival, they found the whole country from

Umzimvubu to Delagoa Bay, and inland to the Kwahlamba range, the boundary of Basutuland, in possession of the Zulu chieftain Chaka, and his people, who had conquered the tribes that dwelt here in former days, incorporating them with his own nation, and adding the district to his own ancestral domain.

The authority and dominion of this chief, Chaka, and then of his successor, Dingan, over all this vast region, were fully acknowledged by the white men during the period above named, as well as by the native tribes. It was by the consent or sufferance of these chiefs, first Chaka, then Dingan, that the foreigners remained in safety for many years,—some till their death, and others till the arrival of the Dutch emigrants in 1838, and the disturbances consequent upon that influx. When Captain Gardiner arrived here from England, and several missionaries from America, to labor among the heathen, they all looked to the great Zulu chieftain as the arbiter of the land.

In respect to the infancy and rise of the Amazulu as a nation, if we go back only so far as the memory of the oldest inhabitants of the land extends, we find the Zulus at that time a comparatively small tribe, living on the Imfolosi and Umhlatusi rivers, mostly between 28° and 29° South Latitude, and between the sea and 31° East Longitude. They are reported to have come down at some former period from a more inland region on the north-west.

The line of Zulu chiefs, (as remarked in the "Introduction" to my "*Zulu Grammar*,") so far as we can now ascertain, is the present incumbent Umpande, who succeeded his brother Dingan, who succeeded his bro-

ther Chaka, who succeeded his father Usenzangacona, who was the son of Jama, who was the son of Umakeba, who was the son of Upunga. Some, however, give Umbuzi, in place of Umakeba, as father of Jama.

Chaka was born about the year 1787. His father, Usenzangacona, was rich in wives and children; having twenty-five or thirty of the former, and no one knows how many of the latter. Between him and one of his wives, Umnandi (the sweet one,) the mother of Chaka, there arose some cause of bitterness, which is common, actually inevitable, in a social state of which polygamy is the basis. In consequence of this difficulty between husband and wife, which increased with the father's jealousy of the precocious and aspiring youth, the mother took the boy Chaka, and fled, first to the Amaqwabe, and then to the Amatetwa or Umtetwa, whose chief at that time was Udingiswayo. The Amatetwa, reported to have come down the coast from the north-east, at a former period, were now a powerful tribe, and neighbors to the Amazulu; probably the same with those who are spoken of in some books of an ancient date under the name of *Vatwa* or *Batwa*.

Udingiswayo gave Chaka and his mother to the care of Ungomana, an *induna*, or chief counselor of his tribe. Here the young prince passed most of his youth, and received all the training which he had for royalty. On the death of his father, he was sent back by Udingiswayo, at the age of about thirty, to take possession of the kingdom. Arriving at home, he found his father's place already filled by another son, Usigujana, said by some to have been the rightful successor. Chaka, however, soon succeeded in deposing and destroying

his brother, and in taking the power into his own hands. No sooner had he ascended the throne of his father, and fairly asserted his authority over the Amazulu, than a large portion of the Amatetwa joined him, and asked his aid against another tribe with whom they were at war.

At the head of a tribe whose very name (from *izulu*, heaven) is equivalent to *the celestials*, now increased in numbers, in strength, in courage, by the voluntary alliance of another powerful tribe; himself an ambitious man, of royal blood, in the prime of life, already adored as of more than human origin, panting for forays, victory, and plunder, Chaka sallied forth in person at the head of his warriors, soon conquered the tribe against which his aid was sought, took many of them captives, and added them to his own nation. Cruel and bloody as this mighty African conqueror is reputed to have been, or as he really became in the progress of his triumphs, his policy, especially at first, was not so much the utter destruction of the neighboring tribes, as to subdue, and incorporate them with his own. Pursuing this policy, he conquered one tribe after another, located them here and there among his own people, taking care so to distribute, guard, and govern them, as to hold them in the most complete awe and subordination to himself. In this way he seems to have gone on, five or six years, without much interruption, increasing the number of his subjects and tributaries, the strength of his army, and the extent of his dominions; so that, in 1822, his conquering power was felt from the Umzimvubu, or St. John's, on the south-west, to Inhambane

on the north-east, and from the sea coast inland across at least half the continent of Africa.

It is said that Chaka kept twelve or fifteen thousand warriors, in constant readiness for any expedition or emergency, in which he might deem their services requisite. The first great law of his military code was, *conquer or die.* Unsuccessful troops had little to hope from him. If they would not die rather than fly, they must die for flying. "Elephant hides," "panther catchers," "the travelers," "the victors," "the bees," are a sample of the names by which his regiments were designated. The numerous force which he was accustomed to keep in readiness for service at a moment's warning, and the still greater number of fighting men which he ever had in reserve, all go to show that he must have had an immense population at his command. Remembering that the Zulu tribe proper was small when he came to the throne, we judge that, careless of life as he was, his leading policy in war was not so much to annihilate the neighboring tribes, as to subjugate and incorporate them with his own.

Among his royal towns,—of which he had as many as he had regiments of soldiers,—Isiklepe, Nobamba, Bulawayo, Umbelebele, and Utukusa, may be named as some of the more important. Utukusa was built on the Umvoti after he had subdued this district. Here he passed much of his time during the latter part of his life, praised and worshiped, by his soldiers and all the people, as "the tiger, the lion, the elephant, the great mountain, the mighty black prince, king of kings, the immortal only one." One of the songs which his soldiers used to sing to his praise, turned into English, runs thus:

Thou didst finish, finish the nations;
Where wil. you go to battle now?
Hey! where will you go to battle now?
Thou didst conquer the kings,
Where do you go to battle now?
Thou didst finish, finish the nations,
Where do you go to battle now?
Hurrah! hurrah! hurrah!
Where do you go to battle now?

But during the last few years of his life, while the country was enjoying a season of comparative peace, his own mind seems not to have been at rest. Some of the last expeditions which he planned and prosecuted give plausibility to the report which was circulated concerning him, that he was entertaining the mighty project of sweeping the coast from Natal to the Cape of Good Hope with the besom of destruction; nor would he leave an unsubdued nation to the north or north-east of his own domain.

In 1828, alleging that a brother had robbed him of some of his cattle, and fled with them to the West, and that he must go in pursuit of the offender and of the stolen property, he not only marshalled his own forces, but also called the European residents at Natal, with their muskets and men, and pushed on to the West, at the head of a grand army. He led his forces in person till they reached the Umzimkulu. Here his majesty remained, reserving one regiment for his own protection, while he sent the remainder, including those who were armed with muskets, on a plundering expedition into distant regions beyond. It would seem that the Amampondo people had not recovered sufficiently from former fleecings to make it an object with Chaka to plunder

them again at present; or, at any rate, as he had now both force and time enough to go farther, he would not suffer his army to touch them or their cattle until it should return from a foray farther on. Hence, leaving Faku and his people unmolested in the forests to which they had resorted as a refuge from the storm, the Zulus passed on beyond the Umzimvubu to the Umtata region; coming within two days' march of Hinza's people on the west of the Bashee, or St. John's River.

The terror of the bloody chief spread through all the tribes, down to the very borders of the Cape Colony; so that a company of English troops, together with a volunteer corps of the Colonists, deemed it necessary to go out to meet and turn them back. These Colonial forces did great execution; but their bullets and blows were directed against the wrong party,—some of the unoffending people of Kafirland, instead of the ravaging Zulus; these having turned back long before the white man had begun to approach them. Having fallen upon three or four tribes and taken ten thousand head of cattle, these swift-footed foes from the North-East were far away on their homeward march, exulting in their success, ere the Colonial forces came down upon the poor, unfortunate tribe of Amangwana under Umatiwane, on the Umtata, some of whom they shot, and from whom, with the help of an auxiliary force of five thousand Kafirs, they are said to have taken twenty thousand head of cattle, which they delivered over to a neighboring tribe, the Tembus, and then returned home in great triumph.

Returning from this expedition to the South-West, the Zulu monarch sent off his men at once to the North-

East, to make a plundering attack upon Usoshengane, who was now living somewhere beyond Delagoa Bay, whither he had retired with the hope of escaping the hands of the mighty marauder, from whom he had suffered not a little on former occasions.

It was during the absence of his army on this northern expedition that Chaka, who remained at home at his great Kraal Utukusa on the Umvoti, was slain. The deed was committed in open day, on or about the 23d of September, 1828. Chief among the conspirators were two of the king's brothers, Dingan and Umhlangane; also Umbopa, one of his servants, by whose hand, as many allege, the fatal stab which laid the king in the dust, was given. It would be wrong, however, to suppose that the two or three who planned and executed this deed were the only parties who were interested in it or approved of it. No doubt they felt assured that many would rejoice to see the tyrannical reign of this ruler at an end.

Some of Chaka's great men, chief counselors, who might be feared as adherents to the cause of the king, were slain the same day; and, on the next, the two brothers fought hand to hand for the vacant throne, the soil beneath their feet still wet with the blood which but yesterday they were united in spilling. Dingan prevailed, slew Umhlangane, assumed the government, and sent messengers to inform the army of what had been done, and to say that all was done for the good of the nation,—for the peace and safety of soldier and citizen. After two months the army returned from one of the most fruitless forays in which it was ever engaged, having been not only decimated in battle, but also

greatly reduced by hunger, fatigue, and exposure, of the severest kind; so that most of them were twice glad to find an end put to the power of one from whom they had naught but death to expect in case of defeat or ill-success.

Nor would you wonder that the stout-hearted Zulu warrior stood in such dread of this mighty, marvelous man, could I find space to give any thing like an adequate view of the devastations he wrought in the land. Of the two or three scores of tribes which he broke up and scattered, or the remnants of which he incorporated with his own nation, during the early and more sanguinary days of his reign, about forty have been able to recover more or less of a tribal name and standing in the land since his death. Others, however, shared a worse fate, being able to show only here and there a feeble fragment. Some of those who fled to Kafirland were held and treated as a class of dependents, virtually as slaves, subject to the will of the Kafirs among whom they had taken refuge. Eventually, however, most of them either returned to Natal, or else found their way down to the Old Colony, where, under the name of Fingoes, they remain to this day, some of them laboring for the white people at Port Elizabeth.

Sanguinary and sad, yet not altogether devoid of instruction, or at least matter for reflection, are the facts of which so brief an outline is here given. Whilst showing what the Zulus and their neighbors have done and suffered in times of ignorance; they also suggest of what these people may be capable under the influence of better motives or better rule, should they ever be brought under the power of Christianity. If "it is a loss to uni-

versal humanity to have the imprint of any phase of human life and experience entirely blotted out," it may be well to preserve some record of such men and things as were seen, known, and felt among the Zulu-Kafirs under the reign of that prodigy of a prince, that African Bonaparte, whose name recurs so often in the preceding pages, whose name, too, will not be forgotten so long as there shall be a Zulu-Kafir to talk of CHAKA'S greatness or to swear by the terrors of his memory.

CHAPTER VIII.

WHAT THE DUTCH DID AND SUFFERED IN NATAL, AND HOW THE DISTRICT BECAME A BRITISH COLONY.

In 1837 the Dutch farmers migrated in large numbers to Natal, coming by way of the old Cape Colony, the Orange River, and the Kwahlamba range. At that time the District of Natal was in the hands of Dingan, chief of the Amazulu, most of whose military towns were beyond the Tugela, on the Umhlatusi and Imfolosi Rivers. As soon, therefore, as the Boers arrived they sent a deputation, chief of whom was Pieter Retief, to confer with Dingan and get permission to settle in Natal. The Zulu monarch kept Retief waiting three days before he would give him a hearing, telling him that he must not be in a hurry, but rest awhile, and give himself up to amusement.

Retief describes the king's house as beautiful, of a circular form, with a diameter of twenty feet. It was supported in the interior by twenty-two pillars, which were entirely covered with beads. There were one thousand and seven hundred other huts in the same kraal, or village, each capable of containing twenty soldiers. Two days were spent in showing Retief the national dances, together with a sample of their militia.

The first day was devoted chiefly to the performances of the younger soldiers, of whom there were about two thousand present; the second, to the veteran warriors, the number of whom then present was about four thousand.

Retief thought their dances interesting and imposing; but "their sham fights," says he, "are terrific exhibitions. They make a great noise with their shields and kieries, uttering at the same time the most discordant yells and cries. In one dance the people were intermingled with one hundred and seventy-six oxen, all without horns and of one color. They have long strips of skin hanging pendant from the forehead, cheeks, shoulders, and under the throat; these strips being cut from the hide when the animals are calves. These oxen are divided into twos and threes among the whole army, which then dances in companies, each with its attendant oxen. In this way they all in turn approach the king, the oxen turning off into a kraal, and the warriors moving in a line from the king. It is surprising that the oxen should be so well trained; for notwithstanding all the shouting and yelling which accompanies this dance, yet they never move faster than a slow walking pace. Dingan showed me also, as he said, his *smallest* herd of oxen, all alike, red with white backs. He allowed two of my people to count them, and the enumeration amounted to two thousand four hundred and twenty-four. I am informed that his herds of red and black oxen consist of three to four thousand each."

Dingan treated the Dutch delegation with kindness; but said they needed to be better acquainted with each other; he had had many cattle stolen from him of late

by people wearing clothes, having horses and guns, and calling themselves Boers; and his wish was that Retief and his party would prove themselves innocent by recovering and returning the cattle, and if possible the thieves, to him; and he would then grant their request for land. The alleged theft being attributed to Sikonyela, a Mantatee chief, who was living to the west of Dingan's realm, on the sources of the Caledon, a branch of the Nu Gariep, Retief and his countrymen accepted the wily Zulu's proposal, and set off at once upon an expedition against the poor Mantatee. Obtaining from him about seven hundred head of cattle, sixty horses, and several guns, all without any direct attack or the shedding of blood, was counted a fortunate enterprise.

On their return to Natal with the cattle, the Boers were divided as to the manner of delivering them over to Dingan. Gert Maritz offered to go with them, taking only two or three men with him, arguing that the fewness of their number would be their surest safeguard: "if they were destroyed it would be quite enough." But Retief wished to take a large party of mounted men, thinking this would inspire the Zulu chieftain with respect and awe, and make him more willing to ratify and keep the treaty which the Boers were now proposing to make with him about land. Retief, however, declined issuing any order for parties to accompany him, but left it optional for them to go or stay as they might please.

It was in the latter part of January, 1838, that Retief took his leave of the emigrants' encampment about the Bushman's River, an upland southern branch of the Tugela, to go on his second, his last visit to the great

Black King of Zulu-land. He was accompanied by seventy of his stalwart countrymen, besides thirty Hottentot after-riders, or servants, with extra horses. They reached the king's capital, Umkungunhlovu, the second of February, and delivered over the cattle, with which Dingan is said to have expressed himself highly gratified. For the purpose of making a display of their arms, their prowess and power, the Boers got up a sham fight on horseback. Dingan professed to be delighted with the exhibition and asked them to fire a hundred rounds. But the thoughtful Boer did not care to waste his powder. Calling together several of his own regiments, the Zulu chieftain for two days kept them "tripping on the light fantastic toe," only changing now and then "from lively to severe," by introducing a few sham exercises of a martial character. At length the great object of the Boers' embassy was taken into consideration, and Dingan was induced to affix his mark to a paper in which it was stated that he "resigned to Retief and his countrymen all the land from the Tugela to the Umzimvubu, and from the sea to the north as far as it might be useful and in his possession."

The farmers were now ready to depart, and made preparations to do so early the next morning. But Dingan had other things in mind. Morning came,—the morning of February 6, 1838. In due time, the king took his seat on his throne, having two of his regiments,—the one composed of veteran warriors, bearing the white shield, and wearing the ring on their heads as a badge of their manliness and bravery; the other a company of ardent, daring youth, bearing the black shield,—both arranged in their usual order by his side. The farm-

ers, having sent a few of their servants to bring up the horses, came in to bid adieu to the king; leaving their guns, as on other days, and in accordance with Zulu-Kafir etiquette, without the gate. Inviting them to be seated—Retief beside himself and two of his most noble captains, the rest at a little distance,—the king offered them native beer, *Ubuchwala.* While they were partaking freely of this, he asked his troops who had been arrayed in a circle, to favor them with a song and a dance. In the midst of their dance and song, and whilst the Boers were drinking, the king cried out, *Bulalani 'batakati!*—"Kill ye the wizards!" In a moment, one fierce, fatal rush was made upon the farmers and their attendants, and not a man of them escaped. All were killed; and their mangled corpses dragged to a hillock, not far away, were left a prey to the vulture, the wolf, and the wasting elements.

Of course, the farmers offered what resistance they could; but in vain. Several made an attempt to escape by flight; and one, being swift of foot, ran a long way before he was taken; but the speed of his many pursuers was too much for him. The Zulu chieftain had evidently heard not a little about the Boers before that day of slaughter; and it is said that Retief and his party would have fallen in this way on their first visit to the capital, had one of the king's captains been prompt to execute the orders with which he had been entrusted.

Dingan now ordered the heart and liver of the Dutch leader, Retief, to be taken out and brought to him, and then to be deposited in the road by which the Boers had

come, that all who should attempt a similar approach might be cast down and killed on the road.

Knowing full well, that "when things are once come to the execution, there is no secrecy comparable to celerity," Dingan did not sleep till he had sent off ten regiments to attack and destroy the rest of the Boers, who were now stopping in their wagons and encampments on the south of the Tugela. Nor did the expedition prove a failure. It would seem that the doubts and fears which a majority of the Boers had as to the good faith of Dingan had strangely subsided after their leader had left with the cattle for the capital. The men who remained at home were giving themselves up to the pleasures of the chase; while the women were all at ease, or only preparing for the return of husband, brother, or friend. The day before the army reached them, there was a vague rumor that all was not well; and a small patrol was sent out beyond the Tugela, to see if there was any truth in the report that a large party of Zulus had been seen in that neighborhood, although the ostensible object of this party was to hunt buffaloes. Advancing towards the spot where the Zulu army was lying stealthily ensconced behind a hill, the patrol was met by an old Zulu, who asked where they were going. On being told that they were in search of buffaloes, he pointed them in another direction, where, he said, they would find plenty. The Boers kept on, however, till the old man went before them, and insisted so hard upon their changing their course, that, to avoid suspicion, they consented to do so, though not till they had come within a few hundred yards of the hidden foe.

Returning to their encampment, they reported that all was right.

Meanwhile, the artful Zulu had been sending out spies to learn the exact situation of the farmers, their wagons, tents and families, their flocks and herds. And now, on the second day ere the morn had fairly dawned, their enemy was ready to fall upon them.

By dividing themselves into several parties, the Zulus managed to attack the two principal encampments of the Boers at the same moment; one at the Blaauwkranz River, and the other on the Bushman's,* ten miles distant. The wagons were surrounded, and many of the people slain before they had risen from their beds. The cries of women and children availed nothing. The slaughter was wild, rapid, indiscriminate. So complete was the surprise, that some of the neighboring Boers mistook the first shots fired by their countrymen in self-defence, for a salute to Retief and his company. But as the day came on, they began to see their condition and to rally for defence. Here and there, a party of half a dozen might now be seen, some in the garb of night, laboring to defend themselves and families from the steel of their foe. Even some of the women joined in the struggle, trying to encourage and aid the men by dealing out the ammunition as they required.

The Zulus were finally repulsed and the conflict brought to a close. The number of the slain, on the side of the Dutch, including those who died of their wounds, amounted to three hundred and sixty-six white people, besides two hundred and fifty of the colored attendants.

* Both affluents of the Tugela River.

The number of the Zulus that fell, was estimated at five hundred.

In the early part of April, the Farmers made out a commando of about four hundred mounted men to take vengeance on Dingan for the evil he had done them. After several days' cautious advance, being within half an hour's ride of the king's great town, they were met and surrounded by the Zulus; and after a desperate encounter of more than an hour, they were glad to turn back, leaving the king's forces in possession of a hardly earned victory.

> "Never stoops the soaring vulture
> On his quarry in the desert,
> On the sick or wounded bison,
> But another vulture, watching
> From his high aerial look-out,
> Sees the downward plunge, and follows;
> And a third pursues the second,
> Coming from the invisible ether,
> First a speck, and then a vulture,
> Till the air is dark with pinions."

While the Zulu is occupied with the Boer in the upper part of the District, a few Englishmen at the Port make out a predatory force of about a thousand men, Hottentots, natives, and others, to go up the coast in search for cattle and other Zulu plunder. In about two weeks they return much elated with their success, bringing with them three thousand head of cattle, together with a large number of women and children. This expedition succeeded so well that another is made, consisting of about three thousand natives, thirty Hottentots, and eighteen Englishmen. Reaching the field of plunder they are met by the Zulu and nearly all slain. Of

the white men only four or five escape, and only two or three of the Hottentots.

Dingan was now prepared to avenge himself for the three thousand head of cattle, the women and children, which the previous English party had taken from him, under pretence of supporting the cause of the Boers. Three or four days found his army fitted out and on the march for Natal. Expecting its speedy arrival, the few white people, including two or three missionaries, (as Owen and Lindley,) who were at the Bay, took refuge on board the "Comet," a brig now lying there, detained beyond its time by the illness of the captain. The natives of that neighborhood, having no ship to which they could resort for protection, prepared to hide in the rocks and bushes that skirt the Bluff and Bay.

Scarcely had the people about the Bay found hiding-places on ship-board or among cliffs and jungles, when, on the 24th of April, they saw Dingan's forces hurrying towards them in two large bodies, the black shields and the white, prepared to take or destroy all that should fall in their way. They met with no resistance. So sudden and rapid was their progress that the people to the west of the Bay, on the Umlazi and farther on, knew nothing of their approach till they saw them at hand. The mission-houses at Ifumi were burnt to the ground; those at Umlazi were left standing, the brand that was stuck in the roof failing to do the work assigned it. Having swept the country of its cattle, and taken such other property as they counted valuable, after three days of havoc and plunder they returned to the Zulu country.

Toward the end of the year the Boers prepared to

resume hostilities against their wily foe. With a force of four hundred and fifty mounted men they start for Zulu-land, taking their wagons with them. After two or three weeks' travel they approach the capital, meet the enemy, and hold their ground. The king sets fire to his great town and retires. The Boers advance, collect what cattle and other property they can find, and return home, feeling, however, that the monarch's power is not yet broken.

On reaching Natal the Boers found a detachment of British troops come to take military possession of the Bay and country adjacent, and to prevent the aggressive operations which the Dutch were now prosecuting. The captain in command signified to all parties, Dutch and Zulu, that they should cease fighting and seek peace. In the early part of 1839 a treaty was formed between Dingan and the farmers, yet neither had confidence in the other, least of all the Boer in the Zulu.

It was at this juncture that Umpande, Dingan's brother, revolted, and went over with a large part of the Zulu nation to the side of the white man. The English troops having been recalled, the Boers, in the early part of 1840, made another military expedition against Dingan, having Umpande with four thousand of his best warriors as an ally. After fighting between Umpande and Dingan, the latter was worsted and driven beyond the confines of his realm.

Advancing in pursuit of the conquered and fleeing enemy, the Dutch commando reached the Pongolo river on the 8th of February. Here they learned that Dingan, having with him only about a hundred warriors, some of his heroes, and a few herdsmen, had crossed the

river five days previous. Umpande's chief captain, Nongalaza, was left to watch for the deserted and fugitive monarch, who, not long after, was assassinated by warriors of the Amaswazi tribe, and thus closed his career of violence, rapine, and blood. The Boers turned back, bending their steps towards the Black Folosi which they reached on the evening of the 9th. Here they remained till the 14th, and hearing that Nongalaza could learn nothing more about Dingan, and that he had captured and collected all the cattle that he could find, they gave him orders to return. Now, and here, amid the firing of guns, the Boers declare Umpande sole king of the Zulus, and that their own sovereignty shall extend in future from the Black Folosi (*Imfolosi Emnyama*) to the Umzimvubu, and from the sea to the Drakensberg. After a great "hurrah" they all cried out: "Thanks to the great God, who, by his grace, has given us the victory!"

Having arranged for a distribution of the thirty-five or forty thousand head of cattle which were taken on this expedition, the victorious army returned home.

But the day of their rejoicing was short. The British government had endeavored from the first to dissuade them from the course they were taking; nor was it now willing to admit the claim they set up to be acknowledged a free and independent people. The manner in which the Boers treated the natives, seizing their children and binding them out to service, which the English regarded as little else than virtual slavery, hastened a collision.

Having nothing to fear from the Zulus on the northeast, the Boers turn their attention to the south-west.

Alleging that Uncapai and his people had assisted some Bushmen to steal their cattle, they collect a mounted force of about two hundred men, go out against the chieftain, make an attack upon him, kill a hundred and fifty of his men, take three thousand head of his cattle, abduct a company of women and children, and return home.

The British government now sent two hundred and twenty men overland from the old colony to resume military occupation of the port and surrounding country. These arrived in May, 1842, and pitched their camp at Durban, near the Bay. The Boers sent word to the officer in command, Captain Smith, to withdraw from Natal forthwith, or they would drive him away. To this the gallant Captain returned reply that he had orders to take the place, but none to leave it. The Boers sent out a party and drove off six hundred head of oxen belonging to the Captain's baggage wagons. The English attacked the camp of their foe (May 23) at Kongela, but were repulsed with a loss of thirty-four killed, sixty-three wounded, and six missing, leaving two six-pounders in the hands of the enemy.

Having despatched a messenger to the Cape of Good Hope, urging the necessity of a reinforcement, the Captain now resolved to concentrate what strength he had, make the best use of his limited stores, and hold out to the last. On the morning of the 31st the besieged captain was suddenly saluted with a six-pound shot, which went through the officers' mess-room, sending pots and kettles flying in all directions. During the day upwards of a hundred balls were thrown in upon them, with an incessant fire of musketry. The

bombardment was kept up from day to day until the besiegers' ammunition began to grow short. Meantime, their nights were spent in digging approaches to the camp. The bombardment was resisted with courage, and on several occasions parties were sent out by night to destroy the works of the enemy. The want of water was met by a well, which the captain dug within the encampment; and, to eke out their scanty store of provisions the few remaining cattle were killed and the flesh made into *biltong*, (as the Dutch say,) cut into strips, salted, and dried, and the issue reduced to half a pound a day, with a little biscuit, biscuit-dust, or rice at half allowance. When this failed, the horses were killed and made in like manner into *biltong*, their forage-corn being ground into meal to take the place of biscuit-dust and rice. The sick and wounded were suffering greatly, being obliged to lie in the trenches dug within the encampment.

At length, on the night of the 24th, after a month's siege, the sight of several rockets, sent up from the sea, assured them that help was nigh. On the 26th, Lieut. Col. Cloete landed and relieved them in right gallant style.

Having taken possession of the Port, Colonel Cloete followed the enemy to Kongela; but all, save a small party of scouts, had fled to another encampment ten or twelve miles distant. Protection was now offered to all who were disposed to acknowledge allegiance to Her Majesty. The Boers held out for a time; but on the 15th of July, 1842, they made a solemn declaration of their submission to the Queen and obtained a pardon,—

all save four, for whose apprehension a reward of a thousand pounds was offered.

Among the conditions of the treaty, it was stipulated that the Emigrant Farmers, releasing all prisoners, giving up all cannon, and making a restitution of all public and private property, should be allowed to retain their existing institutions, for the present, subject, of course, to Her Majesty's supremacy. The tenure of their lands was to be left to the adjudication of the English government. The natives, or "Kafirs" as they were called, were to remain, for the present, in the unmolested occupation of lands upon which they were residing when Her Majesty's troops arrived, subject to such future arrangements as the government might find it necessary to make for general security.

Affairs remained in this state until the whole subject could be referred to the Home government; when the Queen was pleased to approve the course which her representatives had pursued, and to signify her pleasure to recognize and adopt the District of Natal as a British colony. Accordingly a proclamation to this effect was issued at the Cape, on the 12th of May, 1843, and proper means taken to regulate the affairs of the district in accordance with the terms on which it was to be made a colony.

The chief reason given for adopting Natal as a colony was to secure the common good of the people—"the peace, protection, and salutary control of all classes of men settled at and surrounding this important portion of South Africa." Hence the three indispensable conditions, on which the Emigrants would be allowed to occupy the territory in question were:—

"1st. That there shall not be, in the eye of the law, any distinction or disqualification whatever, founded on mere distinction of color, origin, language, or creed; but that the protection of the law, in letter and in substance, shall be extended impartially to all alike.

"2d. That no aggression shall be sanctioned upon the natives residing beyond the limits of the colony, under any plea whatever, by any private person, or any body of men, unless acting under the immediate authority and orders of the government.

"3d. That slavery, in any shape, or under any modification, is absolutely unlawful, as in every other portion of Her Majesty's dominions."

In 1844, the Queen gave directions to annex Natal to the Cape Colony; the year following she instituted a separate government over it; in 1847, it received a Legislative Council; and in 1856, it was erected into a separate colony under a Lieutenant Governor, and favored with a kind of representative system,—the Legislative Council being made to consist of sixteen members, of whom twelve are chosen by the people; and the rest, to wit, the Secretary to Government, the Secretary for Native Affairs, the Attorney General, and the Colonial Treasurer, are appointed by the Crown.

When Queen Victoria adopted Natal as an English colony, she came into possession of a gem of no ordinary value; nor is it often that a new land makes a surer, steadier advance than this has done, since it came under her firm and benignant rule.

CHAPTER IX.

APPEARANCE AND PURSUITS OF THE NATIVES.

> Time was, when clothing, sumptuous or for use,
> Save their own painted skins, our sires had none.
> As yet black breeches were not; satin smooth,
> Or velvet soft, or plush with shaggy pile:
> The hardy chief upon the rugged rock
> Washed by the sea, or on the grav'ly bank
> Thrown up by wintry torrents roaring loud,
> Fearless of wrong, reposed his weary strength. COWPER.

In respect to the bodily form and carriage of this people, every one is ready to admit that they are well made, of good stature, generally erect, but rather slender, especially the men. Their average height, however, is hardly equal to that of the English or American; though, from seeing them in their usual unclad state, one would think them taller than they really are. Their frames are well developed; their limbs delicate, but well proportioned,—a conformation fitted to make them more agile than strong. Hence one of these black men running on foot is a very good guide for a white man on horseback. And yet many of them, especially the women, will bear a heavy burden on their heads, and carry it a long distance without much difficulty.

The color of the Zulu-Kafir varies in different indi-

viduals, from a reddish copper color to a jet black; the prevailing shade is a very dark brown, which, in their estimation, is of all colors the most beautiful. A native of Natal would count it no compliment to be called light-colored. One of the most common, yet choicest of the titles of honor, with which this people attempt to praise and extol their king, is to say to him, "*Thou art black.*" Nor will you find any of them, especially among the young, a whit less indifferent than the white man as to their complexion,—not a whit less proud of a clear, deep brown, bordering as close as possible upon a pure black, than any Anglo-Saxon is of the fairest white. Ask any of these dark-colored gentlemen, or ladies, their opinion of complexion, and they will answer, that the light does very well for the European; but for themselves, the most beautiful is just their own, *black with a little red.* Nor, on this point, will I undertake to dispute their judgment.

Their eyes also are black, and often sparkle with merry humor. Their teeth are generally well set, and beautifully white. Their countenance bespeaks cheerfulness and contentment. Looking at the large mouth, thick lip, and flat nose of one, then at the small well-formed mouth, straight lip, and aquiline nose of another; on the one hand, at the woolly hair, and often on the other, at the open face, retiring chin, and square forehead, we see in them a varied configuration, that oscillates through all the extremes of the Negro and the European type On the whole, the Zulus must be pronounced a well-developed, and fine-looking race of men.

Pass we now from his person to his habitation.

In looking out a building spot, the Zulu generally finds it necessary to have an eye to several things,—a fountain or stream from whence to get water, pasturage for his cattle; a few patches of good soil, where he may dig and raise Kafir or Indian corn, and other articles of food; and then a site for the kraal, where the water will not lodge in times of rain, where also he may dig pits in the earth to deposit his grain, and where, again, he will not be too much exposed to bleak winds, and cold, driving storms. Under pure native law, a man has no right to build any where, nor at all, until he gets permission from his chief to do so; his first step is to go and ask his chief for a place to build, unless, perchance, his chief may have given him one without his asking.

Having selected a site, he goes to the nearest bush, or jungle, for stakes and wattles with which to construct his *isibaya*, a cow-pen or fold for his cattle,—a circular enclosure from two to four, or even ten, fifty, or a hundred rods in diameter, according to the proposed size of the kraal, and the number of cattle which the owner or captain of the kraal may have to provide for. Some of the great king's cattle-pens were made to enclose several acres of land, and so hold immense herds, thousands of head. In those sections of the country where little or no wood grows, the pen is built of stones or sods.

Having completed the isibaya, so far at least that it will serve to keep his cattle for the present, the next thing is to erect a hut or house,—*inhlu*, plural *izinhlu*, one for himself, and one for each wife, mother, or other dependent. These huts, built of wattles, sustained by two or three posts in the central parts, and covered with

thatch,—some kind of coarse grass,—are planted in a circle around the cattle-pen, at the distance of two or three yards from it, and about twice that distance from each other; his own being at the upper or backside of the establishment, while the rest lead off on each side till the circular fold is enclosed by the two wings,—provided he has wives and other dependents enough to fill out the circle.

In former days, when war or predatory incursions were common, it was more customary than now for several men to unite and build together, all in one kraal, for material aid and security. These huts, being hemispherical in form, and thatched with grass, look very much like so many hay-cocks twelve or fifteen feet in diameter, and so high that a man can generally stand upright in the center, especially if he takes his hat off, and does not mind the cock-roaches, smoke, or soot, in which the roof commonly abounds. A single aperture at the lower side of the hut, arched at the top, only about eighteen inches wide, and two feet high, (measuring from the earth up,) serves for both door and windows. Of course, all the inhabitants, save the small children, the dogs, the goats, sheep, and calves, must creep in and out on their hands and knees. A small space near the door, on one side of this one-roomed house, is usually laid off for the calves and the other quadrupeds, at night, to keep them from the roaming wolf or leopard, though even here they are not always safe. Firewood, calabashes, and other water-pots, cooking utensils, the mill-stone, and the sleeping-mats, fill up the rest of the border of the hut. Near the central pillar, and on the side towards the door, is the fire-

place, a shallow, basin-like excavation, scooped out in the earth, with an elevated rim of molded clay. This clay, as also that of which the floor is made, is usually brought from some neighboring ant-heap; when it is properly wet, pounded, and rubbed down with a stone, a very hard, smooth, and durable surface is obtained.

In the evening, and through most of the day, if the weather is cold or wet, gathered around this fire-place, their only hearth-stone, all seated on their haunches much like the dogs by their sides, poking the fire or putting up the brands, by grinding and snuffing their snuff, smoking their pipe, cooking and eating their food, cuffing and scolding their dogs, narrating exploits, telling the news, or talking the merest nonsense, the people pass their hours in what they consider a very pleasant and comfortable manner. When they are weary with sitting, snuffing, smoking, eating, talking, laughing, if nothing worse, the hour for retiring having arrived they spread their bed, a single mat made usually of some kind of rush or flag, and with a block of wood for a pillow, and a coarse blanket or the hide of some animal for a covering, lie down and sleep until a new day dawns upon them.

Around the fold for cattle and the huts for the people, some kind of enclosure is usually erected, a hedge or wattled fence, like that of which the fold is made, and in a like circular form, parallel to the inner enclosure; the gate of each being on the same side, so as to make a straight passage through the two. When the people felt less secure than they now do, this outer fence was made strong, and at night the outer gate was shut with all available strength and care, the way being

filled up with stakes and thorny bushes so as to make entrance from without next to impossible.

Passing from the *Umuzi*, or *Umzi*, plural *Imizi*, the village or hamlet, or, as the Dutch say, the *Kraal*, we come to the *Insimu*, or garden, plural *Amasimu*. These may be near the kraal, or far away, according as the people can find patches of land suited to their ideas of fitness for cultivation. Such places may be nooks of made-land along the edges and angles of some stream; or, they may be the bushy side or the open summit of some hillock. The field having been selected, it is the duty of the men and boys to cut away the brush; the work of planting, weeding, and harvesting the crop, being assigned to the women and girls. Sometimes the men run a wattled fence round the garden, to protect it from cattle by day, and from the wild boar by night; otherwise, the herd-boy must keep a sharp lookout for the cows, calves, and goats, for three months; and when the corn puts out the ear, the men must guard it vigilantly, night after night, rain or no rain, to keep it from the wary, ravenous pig out of the bush. Of course, a new order of things is gradually introduced among those who embrace Christianity; an open, level field, fit for the plow, being preferred to the narrow, stony, or precipitous patches, which must be dug by hand. But, in the heathen state of this people, the poor woman, with her pick and basket, must serve as plow and cart, ox and horse.

The season for planting having arrived, she takes her babe, if she has one, binds it upon her back by means of a goat-skin, balances a basket of seed on her head, lays her heavy pick on her shoulder, and goes forth to

the field for a day's work. Sometimes she has a nurse to care for the child; sometimes she keeps it bound to her back, or she lays it wrapped in the goat-skin on the ground by her side; while she scatters the seed and goes on to labor, hour after hour, often under a burning sun, swinging her rude pick of eight or ten pounds weight, to mellow the earth and prepare it to bring forth food for the support of her lord, herself, their children, and friends. Her day's work done, she returns home, gathering and carrying a bundle of wood by the way; sends the children to the brook to fill their earthen pots and calabashes with water; then, as the sun sinks behind the hill, she prepares to cook their principal meal.

And just now is the best time for us to take a look at her pantry and cupboard, her crockery and kettles,—only you must not suppose the inventory large. There is the great pot in which she cooks her *umbila* or *amabele*,—that is, maize or millet,—standing on a tripod of three rough stones, while the faggots blaze beneath and on every side. Here, too, she boils her vegetables,—greens, pumpkins, or turnips,—and occasionally steams a loaf of bread. The potlid is just another pot of the same size, inverted, fitted lip to lip, one upon the other, its position secured, and the apertures closed by the use of a little *ubulongwe* from the cattle fold, the same article with which she smears the floor of her house once a week, not to mention sundry other important uses to which the people are wont to put it; though of its value as a fertilizer, judging from their neglect, they have little idea. These great pots, as also the few bowls from which they eat their crushed corn and thick milk,

are made of clay, and baked in some furnace, probably an ant-heap, and all perhaps by the woman who is now using them to prepare an evening repast.

The corn being boiled, this woman-of-all-work brings out the mill to mash or grind it. This mill is one of the most simple of all machines—two stones, one larger and flatter, six inches thick, ten or twelve wide, and fifteen or twenty long; the other a small oval-shaped cobble, the size of your two fists. On the first, a little worn, or scooped out by art or by use, or by both, the grinder lays a handful of corn, which, under the steady, compressed, rocking motion which she gives the cobble, as she clinches it fast with both hands, and throws the strength of her arms and much of the weight of her body upon it, soon comes out mashed, somewhat like the pomace of apples from a cider-mill, and falls upon a mat, which she has laid under the front edge of the nether mill-stone.*

Having ground her grist, she puts a good portion of it into a little basket, and bears it away to her husband, who, night having set in, lights a straw as a candle; mingles his *isicaba* and *amasi*,—mashed mealies (or corn) and thick milk,—takes the wooden ladle, which is fashioned from a good bit of timber, and soon devotes the simple dish to the end for which it was designed.† If his means allow, his supper comprises several courses,

* See Frontispiece.

† In the group represented in the Frontispiece, (from a photograph taken from life), we have the wife grinding out the *isicaba*, and the husband mixing it with *amasi* preparatory to its consumption. By her side is her pot of corn and basket. A man with spears, and a woman playing a musical instrument called the *ugubu*, formed from a calabash and bow, [*the string* of which escaped the eye of the engraver], are members of the group.

each course consisting of a single dish. Perhaps he will begin with meat, which may be either broiled or boiled, and served on the mat, which took the grist from the mill, and answers as a tray for numerous domestic purposes. For a carving knife he uses his spear; for a fork, his fingers.

Their ordinary drinking cup, at least for water and for home use, is a dipper made from the shell of a gourd, of which they grow various kinds. For *beer cups*, they may use a large earthen pot, or bowl, or a closely woven basket, holding from two to ten quarts. And if you ever saw two or three pigs after they had drunk their fill of whey, you have some idea as to how these men generally look after sitting half a day over their pots and baskets of beer. Their mode of drinking water from a brook, when traveling, is both simple and instructive, probably just that which is spoken of in Judges as a mark of the men with whom Gideon was to go out to battle against the Midianites. If the stream be small, the thirsty man stands upon the brink, forms the fingers and palm of one hand into a shallow kind of spoon, stoops till he can reach the water, and then by a series of peculiar, sudden, rapid jerks, tosses the water from the stream to his mouth; or if the stream be broad and high, he wades in, and tosses the water as before, yet without stooping, perhaps without halting, but drinking as he goes, lapping the water as a dog laps, tossing it with his hands as a dog with his tongue to his mouth.

Their *amasi*, or thick milk, is made by pouring sweet milk into the *igula*, a large bottle-shaped calabash, where it soon undergoes a kind of fermentation, or acidulous

chemical change, from being speedily leavened, as it were, by a little which was left there for the purpose when the previous mess was poured out. The whey which is generated by the process is first drawn off, and used as a drink, or as food for the little folks; then comes a rich, white, inspissated substance, which is neither curd nor bonny-clabber, nor buttermilk, nor any thing else but just that light, acidulated, healthy, and, to most persons, very acceptable dish which the natives call *amasi*.

Having been through the house, peeped into the pantry, enumerated and described their cooking, eating, and drinking utensils, we must take a look at their *barn*. As to a house for horses and hay, they have none; since they never (until of late) have kept horses, and never think of laying up any thing for their cattle. As to their stables, I have already described them, that for the cows and oxen being the circular pen within the kraal; that for the calves and goats being included in their own huts. All we can find, then, is a corn-house, or granary, and a threshing floor. The latter consists of a hard, smooth, open piece of ground, such as we read of in the Scriptures, prepared sometimes within the kraal, and sometimes outside, where the ears are poured down in a pile, and threshed by a company of women, who sit round and beat it with their flails. The flail is nothing more than a staff, four or five feet in length, and an inch or so in thickness. The grain is winnowed by pouring it from one basket into another in a breeze.

When the corn is brought from the fields, the heads of *amabele*, which look much like broom-corn, are stacked for a time in heaps, on a slender frame work;

the ears of maize, their *Umbila*, the Indian corn of America, are stored for a few months in cylindrical bins of reeds, (native ratan,) or other kinds of wicker work, which are also raised a little from the earth. Here their grain may stand, save what is required for immediate use, till the winter season begins to set in, or about the month of May, when it must be threshed out and deposited in air-tight pits, in the cattle fold, to protect it from the ravages of the weevil. These pits are large bottle-shaped excavations in the central part of the cow-yard, having a small round mouth, about a foot wide, (just large enough for a man to let himself down through) a short neck of two feet; and then a broad internal enlargement in all directions, making a hole that will contain from ten to fifty or a hundred bushels of grain, according to the requirements of the proprietor. The grain having been poured in, the mouth of this great underground bottle is covered over, first with a flat stone or something of the kind, and next with earth or the contents of the yard; and left for the cattle to trample and press, and so make it as proof as possible against air and moisture. The few bushels which are taken out now and then for daily use, are kept in the *isilulu*,—a large egg-shaped basket, made of twisted and woven grass, and set up on a kind of stool, like some of the granaries with which Dr. Barth met in Northern Africa. The natives often have a small hut, set up on poles five or six feet from the ground, in which to keep their seed-corn; ears of seed are sometimes kept stuck in the smoky roofs of their huts.

Let us look next at the Zulu *wardrobe;* nor can I have much need to premise that here we have truly a scanty

subject. Judging from the wretchedly reduced compass to which they have brought both the inventory and the size of their garments, one would think, that, disgusted with the excess to which some of the so-called civilized races have gone in one direction, they were trying to indicate a proper medium by going to the opposite extreme. To see children five or six years old, going about in heathen kraals as destitute of clothing as the new-born infant is nothing unusual; nor do the adults appear to much better advantage. The *isinene*, a small apron six or eight inches wide and about twice as long, made of some kind of skin with the hair or fur on, and suspended in front, from a girdle about his loins, and the *Umucha*, of a little larger size behind, fully satisfy the Zulu's idea of dress for men. Sometimes a bunch of furry strips, cut from the skin of a wild cat, or other animal, and made to look like the bushy ends of half a dozen ox-tails, possibly the veritable tails themselves, black, white, speckled or gray, serve in place of the one whole bit of a hide.

For a woman, the usual dress is half a cow-hide, tanned, colored, and wrapped about the loins, so as to fall half-way to the feet, more or less, according to the size of the skin, or the rank and taste of the wearer.

Upon coming of age, that is, to be married, both men and women shave their heads; the former leaving a ring, the latter a tuft on the top. This ring, or narrow track of hair, which, with a diameter of three or four inches, extends quite round the crown, is sewed and worked up with a thread made of the tendon of a cow, and a kind of gum mingled with charcoal, by means

of which the ring nearly an inch in thickness, becomes hard as a cord, black as a coal, and shows as fine a polish as ever "Day and Martin" could bestow upon a pair of boots. The tuft of hair on the crown of the woman's head, being gathered into a knot, is smeared and held together with a mixture of grease, and red ochre, which is obtained from a soft reddish stone, and so made to take the name of redtop, crest, or topknot. There are other modes of dressing the hair among some of the tribes, but the above are the neatest that I have seen, and by far the most common. These modes have at least this recommendation, that they leave no large forest or jungle to serve as hiding-places for vermin.

The natives of South Africa, like other untutored tribes, are fond of ornaments. It would take no little space to describe the kinds and colors of beads which they wear, or the various modes of wearing them. They seem to think the neck is the best place for them, though it would be difficult to name any part of the body to which, in their estimation, these adornings are not adapted. It is no uncommon thing to meet a young man wearing a string of beads astride his nose and over his eyes, like a pair of spectacles. Sometimes the whole body is well-nigh covered with them. Beads of divers colors are woven and worn as a ribbon on the forehead, or as a breastplate upon the bosom. Sometimes you see their arms and ankles profusely decked with them. The young men often tie themselves about, head and shoulders, neck and arms, feet, legs, and loins, with strips of raw hide, instead of beads. These things being cut and twisted with the hair or wool all on, give the body a rough, savage appearance. In hearing the

story of John in the wilderness, clothed in camel's hair, with a girdle from the skin of some animal about his loins, eating locusts and wild honey, they have often looked as though they thought him, thus far at least, related to themselves, though from his preaching, "Prepare ye the way of the Lord, and bring forth fruits meet for repentance," they nearly all with one consent pray to be excused.

Bracelets of shells, armlets of brass, and glittering rings are worn by men, women, and children. Under a proper Zulu dynasty, however, armlets of brass, some of which are broad, heavy, and very cumbersome, judging from one in my possession, all the work of Zulu smiths, being counted badges of the highest honor, are allowed to be worn only by the most distinguished personages,—the great men of the king, and some of his wives. Various roots, pieces of bark, bits of wood, bones, horns, hoofs, teeth and claws of bird, beast, or creeping thing, are worn rather as amulets, or charms, than as ornaments; though to the ornamental class I suppose we must assign most of the feathers which they are wont to stick in their hair. Some of these are taken from the tail of the common cock, some from the hawk and other birds; but the longest and most valued are the rich and gaudy plumes of the ostrich or peacock.

It is not uncommon to see a regular series, or a cluster of scars on the arm or bosom of a female, where the skin has been cut or burned for the purpose, thus to improve her looks. Similar scars are made by incisions into which medicines are introduced. I have seen the whole body covered with little gashes which the doctor was making and filling with what looked to me like a

mixture of charcoal and ashes,—doubtless the charred and powdered bones and ashes of a snake. The most of the people have their ears perforated in their younger days, and then keep the holes filled and stretched with bits of wood till they grow large enough to hold their snuff-box, some ivory knob, or other ornament.

Here I must remark that, with the Zulu-Kafir, the snuff-box and the things which appertain thereunto, are deemed a social institution of surpassing importance. The tobacco is usually grown on the deserted sitè of some old kraal, of which place in a populous district, there can be no lack, since the people usually change their site every two or three years. Their tobacco being duly cured and required for the box, it is ground, and often mixed with the ashes of an aloe leaf to give it greater pungency. Of boxes for carrying snuff they have a great variety. Some are made of a hollow reed; some of a small gourd; some are wrought from the horn of a buffalo. The horn is hung to the neck; the reed, generally carried in the ear; the gourd in a little sack tied to the girdle about their loins.

Then comes the spoon with which the native is to convey his snuff from his box, or rather from the hollow of his hand to his nostrils. This is made of ivory or bone, and carried sometimes in the ear, and sometimes stuck in the hair or under the headring, for which the three or four-tined handle is well fitted.

The general rule for taking snuff is,—as to time, when one man meets another, when he is tired, sleepy, or lazy, when he can afford it, and when he has nothing else with which to amuse or occupy himself; as to amount, until it makes the tears come in his eyes; as to manner,

as follows:—calling his comrades round him, or meeting friends on the road, he takes a seat with them on the ground; after a little bantering as to who shall furnish the snuff, he takes out his calabash, horn, or reed, picks out the stopper, pours a pile into his left hand, from which, having first supplied the rest, he fills his own spoon, applies it to his nose, and begins to inhale. If the tears delay to come, he opens his mouth, yawns, at the same time draws the ends of his little fingers from his eyes downward, as if to give the tears a start and make a channel for them. These beginning to flow, his enjoyment is complete; nor could he be induced by any ordinary consideration to move from his seat until this absorbing matter is quite finished.

A like institution with the Zulu, is *the pipe*. This, too, has something of a social though most degrading influence. The pipe consists of a horn, a bowl, and a reed by which the two are united. The home-made earthen bowl has a hole in the bottom, by which it is fitted to one end of a reed, the other end being inserted into the side of a large horn, *igudu*, at an angle of about thirty degrees, ten or twelve inches from the larger end; the reed running down into the little end, so as to carry the smoke through a quantity of water, as in the East Indian "hookah," before it enters the mouth of the smoker. The most popular horn for this purpose is that of the magnificent kudu, *Umgakha*, a large, fine species of the antelope, found in the upper parts of Zulu-land,—this horn has the twofold advantage of a long body and a small orifice at the butt, where the mouth is applied, as to a trumpet, to receive the smoke.

The bowl having been filled with the leaves and seed of the *isangu*, with which tobacco may be mixed, the smokers take their seats upon the ground in a circle, pass the lighted pipe from one to another, and pull away at it by turns, until either its contents are exhausted, or the party is overcome, stupified, intoxicated, maddened by the narcotic fumes. The profuse flow of saliva, stimulated by this operation, is often carried off by a long reed inserted in one corner of the mouth while the pipe is applied to the other. The habit of smoking the *igudu*, though most destructive to mind and body, once formed, is followed with great pertinacity. The subject of it, lost to self-control and all good influences, neglects his business and becomes the slave of his besotting horn.

As to the ordinary pursuits of the Zulus, some of them have been already named, especially those to which the women are called. With the men, in the past, war has been a chief business. They also build the kraal, they make the fences, and the frame-work of the houses; leaving the women to gather the grass for thatching, and to make the floors.

In gardening, the men clear the land, if need be, and sometimes fence it in; the women plant, weed, and harvest. The gardens must be watched at first, by day, by the women and children, to fray away the birds from picking up the seed or pulling up the tender shoots; and often, at a later season, to keep the monkey and baboon from eating the blade or the ear. And then, if the men have made no fence, as soon as the ear puts out, they must guard the field by night to keep it from the destructive visits of the wild pig. In passing the

watch-towers which they construct for these purposes, I have often thought of the "cottage in a vineyard," the "lodge in a garden of cucumbers," of which the Scriptures speak. To make one of these booths they set up four posts in a commanding part of the garden; on these they lay a platform of poles, five or six feet above the ground. On a part of this platform, they erect a small temporary hut as a shelter from wind and rain. The space below is wattled about from post to post, on three sides, to afford a protection against the storms, and form a kitchen in which to kindle a fire and roast mealies when the field is far from home.

When the garden is large, and *amabele* is grown, of which the birds are most fond, the field is often dotted over with tall posts, to the tops of which are tied strings of bark which reach from one to the other, as also to the watch-tower, where a little girl stands to guard by day. On seeing a flock of finches light upon the grain in a distant part of the field, she shouts, gives the string a twitch, sets all the lines and stakes in motion, and so puts the birds on the wing,—only, however, to alight, perchance in another part of the field, or in a neighbor's garden, there to be startled and sent flying again.

To herd the cattle and milk the cows, is another part of the duty of men and boys. If the man be well off, and have boys or dependent men enough, he has himself but little to do with herding and milking; otherwise he must give his own hand to it. Since the fields are unfenced, the herd-boy must take good care that the calves do not get to the cows and steal all the milk; also, that the cows do not get into the garden and

eat all the corn,—else woe be to his back when night comes—and the rod, too.

Every part of the Zulu's dairy is managed in his own way. "In the morning, the herd is sent out to pasture, under the care of a boy, who brings them home about ten o'clock, when the cows are milked. That process is singular, and not calculated to find favor with an English nymph of the pail. It requires strong lungs, as well as vigorous fingers. The Kafir engages in it with enthusiasm, and it is about the only kind of work he really likes. The first thing he does is to introduce the calf, and allow it to suck a short time. He then squats on his heels, pushes away the calf, and with a wooden vessel between his knees, draws as much milk as he can obtain. Meanwhile, the calf makes vigorous efforts to share it with him, and receives sundry monitory blows from a young boy, who keeps watch and ward over the precious fountain with a stick. When the cow will yield no more, the calf is again allowed to suck, and again obliged to give place to the man. The process of milking is thus a contest between the calf and the milker, in which the cow is umpire. This is a very imperfect sketch of the scene, and the reader must imagine that he hears the operator talking to the cow, and whistling in a manner incomprehensible to civilized ears, as if she required to be wheedled into benevolence, and would give her milk only when coaxed to do so by screams and ear-piercing notes."

Having finished this part of the business, the dairyman takes the milk to his hut, and pours it at once into his calabash; most skillfully applying his two thumbs to the edge of the pail at each side of the stream, so as to

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reduce it to a narrow compass, since the mouth of his *igula* is scarcely larger than his little finger. Being set away in a warm place, the sweet *ubisi* soon turns to *amasi*, and is ready for use.

The men also consider it a part of their business to make the clothes, such as they are,—and not for themselves only, but also for the women.

All seem to know how to dress a hide, whether it be for a pouch, a purse, or a knapsack, a woman's gown, a sling for infants on their mothers' backs, a bridal dress, or a war-shield. Some make spears; some, baskets;* some carve milk-pails, spoons, and pillows, out of wood. Some work in iron,—dig it from the earth, smelt it, and make it into picks, hatchets, assegai-blades. Some of them used to work in brass, and make bangles and balls, or rings and buttons, and other brazen ornaments. By the way, I have a rare antique of this kind before me—a royal armlet of early days, as the Zulu counts. It is said to have been made in the time of Senzangakona, and to have descended from him to Chaka, thence to Dingan, thence to Umpande, who gave it to one of his chief captains, who, obliged to flee from Zulu-land by Kechwayo's uprising, brought it with him, and sold it to me. It is made of brass, weighs about

* In our cut, "*The Zulu at work,*" we give (from photographs) an illustration of some of the employments which fill the Zulu's hours.

We have the basket-maker, making with the awl in his right hand a puncture in which he will thrust the palm-leaf strand, the warp of the basket being made of a cord of tough grass. The barber is manufacturing a customer's head-ring. The women with burdens on their heads, corn and wood, well show the female dress. The mother, in cow-hide skirt, with a babe lashed to her back, is on her way with her heavy pick, to her weary task of tillage in the field.

two pounds, and bears a good many marks of the smith's attempt at the curious and clever.

The favorite pursuit of this people, however, and one of the most exciting, is the chase. Not much does it matter what the game is, a rabbit, buck, or boar, wolf, or wild-dog, leopard, or lion, buffalo or elephant, there is no want of life, speed, or daring in a hunting party. To see them gathering from all quarters,—men, boys, dogs,—shouting from the hill-tops for a general rally, singing their hunting songs, whistling to their dogs, brandishing their spears, swinging their clubs, talking, laughing, racing,—you would think them wilder and more fearful than any of the beasts of which they are in search. But my chapter, already too long, would be well nigh endless, were I to take the reader through the Zulu hunter's chase over the hills and prairies of these wild, sunny shores; so I will stop at once,—do as Cowper did with his "Song,"—

"And cut it off short because it was long."

CHAPTER X.

ZULU-KAFIR LAW AND GOVERNMENT; THEIR INFLUENCE UPON THE NATIVE MIND.

> Such dupes are men to custom, and so prone
> To reverence what is ancient, and can plead
> A course of long observance for its use,
> That even servitude, the worst of ills,
> Because delivered down from sire to son,
> Is kept and guarded as a sacred thing. COWPER.

ALL the more important political institutions of this people, as in other lands, are the growth of circumstances, having had, first, a natural origin in the necessities and relations of the people, and then been modified and established by experience. Hence the power and stability of those institutions, and the attachment which both ruler and people feel for them. Many of their laws are bad—wholly wrong—just as the heart of the people, the great ruling purpose of their lives, is wrong. Yet some of their laws are honorable exceptions; some of them are good, well fitted to promote the peace and good order of society. In one sense we may say that all their laws are good, being well suited to the end for which they were designed. The fault lies in the end sought, and not in the fitness of the means employed. Leave the iniquitous and selfish ends out of

view, and their system might be pronounced admirable, consistent, and symmetrical. The government is hereditary, and, in a great measure, of a patriarchal character; having, with all its faults, some points of resemblance to that of the Jews in Canaan. The children must account to their mother; the mother and wives to their husband; the husband and men of the kraal to the head man; all the head men of kraals to the *induna*, or chief man of a river or district; and the *izinduna*, or chief men of the districts, to the king of the country. Hence, among themselves, the independent ruler, such as Chaka and Dingan were, has all the machinery for reaching the most remote and insignificant person or thing in his tribe, that Joshua had for finding out the perpetrator of an accursed act in the camp of Israel. Every boy has his father and mother, and would have, though father and mother should die a dozen times before he should reach the years of manhood; and for him, all his affairs, even to the marrying of a wife, must be transacted through the father. So every woman has a husband, and must have till her strength is gone and her son is grown; when she goes to spend the rest of her life with him; and every girl, who is destined to fetch ten or fifteen head of cattle in the market, when old enough to marry, has her father or proprietor, and would have, though all her kindred were to die.

Of marriage laws I shall have more to say at another time. A word, however, here, in respect to inheritance and succession to the chieftainship, will not be out of place. The wealth of a man among this people consists chiefly in the number of his cattle, wives, and daughters. Each wife costs so many head of cattle, and

each daughter will sell for so many, ten, twenty, or fifty, according to their rank, ability, and beauty. Where polygamy is practiced, the law of inheritance becomes very complicated; yet their system is made to reach every case, since each wife has her own house, or family, and her allotted place in the line of matrimonial alliance, as first, second, or third, in her lord's inventory. The woman first taken is not always the first in rank, as the husband may give this to another. The eldest son of a given house, if grown to be a man, when his father dies, inherits the property of that house, or stands in the relation of father to that establishment. If he belong to the great house, having been born of the choice wife, he has the entire estate, and is bound to look after the interests of all parties till other sons come up and claim their portions. If the man have no son, the property goes to the next heir,—to his father; to a brother of the same house, or of some other house; to some more distant relation; or, in case of an entire failure of heirs such as their laws recognize, it goes to the chief, the acknowledged embodiment of the state. The women, being themselves held and counted as property,—so many cattle,—are incapacitated, save in rare instances, to inherit or possess anything.

The same general principles hold in respect to an heir to the throne as in respect to the inheritance of property; though the king, in naming the particular wife or house from which this honor, his successor, shall come, provided he should ever die, finds it expedient to consult the pleasure of the great men of his kingdom; since any decision to which they should be opposed would be thwarted by intrigue after his decease. Quite

likely the "great wife" may be one of the last in that usually long series with which the Zulu-Kafir king is connected. The reasons for this are obviously two-fold; the wives who were taken in his later days, when his wealth, his power, his name are known abroad at the courts of other kings, are likely to be women of a more distinguished rank than those of his youth; and then again, were the king to arrange for an heir from one of his first wives, the son might be ready for the throne before the father would be ready to give it up. Should the "great son" be a minor when the king dies, the great men of the realm, the old king's counselors, conduct the affairs of state till he is old enough to be inducted into office; or some brother may take the sceptre, as Dingan did, and after him, Umpande, both brothers of Chaka.

The time to inaugurate the new chief having arrived, the people of his own nation, perhaps also the chiefs of neighboring tribes, send in their offerings,—a few head of cattle from each kraal,—when large numbers meet at the capital, and go through a grand dance, and other ceremonies suited to the occasion; an ample charge being given him, meantime, by the veteran ministers of his father's reign, as to how he is to conduct the affairs of the kingdom. Henceforth he is king. The nation is his, the people, the cattle, the lands,—*everything;* but then he must provide for all, protect all, govern all. His word is absolute law; yet he must show a proper regard for the customs of the people, must consult his counselors, and take good heed to the precedents handed down from other days. The nation is all at his service, the great men to give him advice in respect to war, to

lead his armies, to act as advocates, counselors, judges, in the trial of cases, or to carry out the decisions, collect the fines, inflict the penalties, which he declares: the commoners to serve as soldiers, build his military towns, dig his gardens, and take care of his cattle;—but then all these must have a portion of the spoils of war, of fines collected, of property confiscated,—a livelihood for their services. The foreigner is surprised to see the minute completeness of this system,—agents and subagents posted throughout the realm, one responsible for the people about this mountain, another for those who live along the banks of that river; each subordinate group, nook, and corner, having its subordinate officer, by whom petty cases are tried, and all minor affairs arranged, subject, however, to an appeal to the paramount chief.

In cases of so-called *witchcraft*,—in which the alleged guilty man's wealth, some whim of his neighbors, or some pique of the chieftain is, doubtless, in reality, the prime occasion of the complaint,—the royal magistrate is professedly aided by the *izinyanga*, witch-doctors, who "smell out" the obnoxious party; and among whom, together with the accusers and the king, the property of the condemned must be divided.

In respect to some of the vices and crimes which are common in other nations, the people, especially the Amazulu and the unsophisticated natives of Natal, bear a much better character than could be expected. During a residence of many years among them, with almost no bolt or bar of any kind on my premises, I am not aware that I have had anything stolen from me. This fact is, no doubt, owing in a great measure to the severe penalty,

death, with which the thief was wont to be punished under their own laws, especially in the days of Chaka. It must not, however, be inferred that no native now dares to take that which does not belong to him. We have reason to fear that this evil is on the increase. Nor need I say that stealing is common in the South of Kafirland, where the law requires restitution, or inflicts a fine.

Murders, too, are much less frequent among the natives of Natal, and their pure Zulu neighbors, than might be expected from a people like those of whom we speak. A party found guilty of this crime is sometimes executed; though more generally a fine is inflicted. In case of theft or murder, and crimes of a like character, it is not necessary to trace out the guilty person, since the whole affair may be adjusted on the principle of collective responsibility. If a case can be established against *a given kraal or community*, that community or kraal are bound to make reparation. Most of their fines are paid in cattle, a few head of which will generally settle any case of adultery, rape, arson, homicide, or assault.

The "glorious uncertainty of the law" is proverbial; but if "uncertainty" be a ground of "glory" in the law of other lands, then surely there can be no want of that attribute in the law of this. With no written code, no "letter of the law," to which appeal may be made,—but a mass of traditional and conflicting precedents, and dependence upon the word of the king for judgment, of whom it were expecting too much to suppose him always free from favoritism, caprice, prejudice or ignorance, we must believe the guilty often go unwhipt

of justice, whilst the innocent suffer. Then, too, however good a man's case may be, when we consider the amount of time, perseverance, courage, combativeness, and the number of friends required to carry a case through a Kafir court, we might almost suppose many a wronged party would rather endure wrong than go to law for redress.

To get some idea of this point, as also insight into the character of this people, take the following graphic sketch of the forms and processes of Kafir jurisprudence, as furnished by the Rev. Mr. Dugmore, which describes the course of a case at law quite as well among the Amazulu, on the north of us, as among the Amakosa, where the sketch was taken, on the south of us:—

"The conduct of a Kafir law-suit through its various stages is an amusing scene to any one who understands the language, and who marks the proceedings with a view to elicit mental character.

"When a man has ascertained that he has sufficient grounds to enter an action against another, his first step is to proceed with a party of his friends or adherents, armed, to the residence of the person against whom his action lies. On their arrival, they sit down together in some conspicuous position, and await quietly the result of their presence. As a law party is readily known by the aspect and deportment of its constituents, its appearance at any kraal is the signal for mustering all the adult male residents that are forthcoming. These accordingly assemble, and also sit down together, within conversing distance of the generally unwelcome visitors. The two parties survey each other in silence for some time. 'Tell us the news!' at length exclaims one of

the adherents of the defendant, should their patience fail first. Another pause sometimes ensues, during which the party of the plaintiff discuss in an under tone which of their company shall be 'opening counsel.' This decided, the 'learned gentleman' commences a minute statement of the case, the rest of the party confining themselves to occasional suggestions, which he adopts or rejects at pleasure. Sometimes he is allowed to proceed almost uninterrupted to the close of the statement, the friends of the defendant listening with silent attention, and treasuring up in their memories all the points of importance, for a future stage of the proceedings. Generally, however, it receives a thorough sifting from the beginning, every assertion of consequence being made the occasion of a most searching series of cross-questions.

"The case thus fairly opened, which often occupies several hours, it probably proceeds no farther the first day. The plaintiff and his party are told that the 'men' of the place are from home; that there are none but 'children' present, who are not competent to discuss such important matters. They accordingly retire, with the tacit understanding that the case is to be resumed the next day.

"During the interval, the defendant formally makes known to the men of the neighboring kraals that an action has been entered against him, and they are expected to be present on his behalf at the resumption of the case. In the meantime, the first day's proceedings having indicated the line of argument adopted by the plaintiff, the plan of defence is arranged accordingly. Information is collected, arguments are suggested, prece-

dents sought for, able debaters called in, and every possible preparation made for the battle of intellects that is to be fought on the following day. The plaintiff's party, usually reinforced both in mental and in material strength, arrive the next morning and take up their ground again. Their opponents, now mustered in force, confront them, seated on the ground, each man with his arms by his side. The case is resumed by some 'advocate for the defendant' requiring a re-statement of the plaintiff's grounds of action. This is commenced, perhaps, by one who was not even present at the previous day's proceedings, but who has been selected for this more difficult stage of the case on account of his debating abilities.

"Then comes the 'tug of war.' The ground is disputed inch by inch; every assertion is contested, every proof attempted to be invalidated; objection meets objection, and question is opposed by counter question, each disputant endeavoring, with surprising adroitness, to throw the burden of *answering* on his opponent. The Socratic method of debate appears in all its perfection, both parties being equally versed in it. The rival advocates warm as they proceed, sharpening each other's intellects, and kindling each other's ardor, till, from the passions that seem enlisted in the contest, a stranger might suppose the interests of the nation to be at stake, and dependent upon the decision.

"When these combatants have spent their strength, or one of them is overcome in argument, others step in to the rescue. The battle is fought over again on different grounds; some point, either of law or evidence, that had been purposely kept in abeyance, being now

brought forward, and perhaps the entire aspect of the case changes. The whole of the second day is frequently taken up with this intellectual gladiatorship, and it closes without any other result than an exhibition of the relative strength of the opposing parties. The plaintiff's company retire again, and the defendant and his friends review their own position. Should they feel that they have been worsted, and that the case is one that cannot be successfully defended, they prepare to attempt to bring the matter to a conclusion by an offer of the smallest satisfaction the law allows. This is usually refused, in expectation of an advance in the offer, which takes place generally in proportion to the defendant's anxiety to prevent an appeal. Should the plaintiff at length accede to the proposed terms, they are fulfilled, and the case is ended by a formal declaration of acquiescence.

"If, however, as it frequently happens, the case involves a number of intricate questions that afford room for quibbling, the debates are renewed day after day, till the plaintiffs determine to appeal to the decision of the *Umpakati*, who has charge of the neighboring district. He proceeds with his array of advocates to his kraal, and the case is re-stated in his presence. The defendant confronts him, and the whole affair is gone into anew on an enlarged scale of investigation. The history of the case, the history of the events that led to it, collateral circumstances, journeys, visits, conversations, bargains, exchanges, gifts, promises, threatenings, births, marriages, deaths, that were taken, paid, made, given, or occurred in connection with either of the contending parties, or their associates, or their relatives of the pre-

sent or past generation, all come under review; and before the 'court of appeal' has done with the affair, the history, external and internal, of a dozen families, for the past ten years, is made the subject of conflicting discussion. The resident magistrate decides the case, if he can, after perhaps a week's investigation; but if not, or if either party be dissatisfied with his decision an appeal can still be made to the chief 'in council.'

"Should this final step be resolved on, the appealing party proceeds to the 'great place.' Here, however, more of form and ceremony must be observed than before. As soon as he and his company arrive within hearing, he shouts at the full extent of his voice: 'Ndi mangele!' (*I lodge a complaint.*) 'U mangele 'nto nina?' (*You lodge a complaint of what?*) is the immediate response, equally loud, from whichever of the 'men of the great place' happens to catch the sound. A shouting dialogue commences, the complainants approaching all the while till they have reached the usual position occupied on such occasions, a spot at the respectful distance of some fifty paces from the council-hut. The dialogue lasts as long as the *Umpakati* chooses to question, and then ceases. The complainants sit still. By-and-by, some one else comes out of the house and sees the party: 'What do *you* complain about?' 'We complain about so and so;' and the case is begun afresh. He listens and questions as long as he likes, and then passes on. A third happens to be going by. The inquiry is repeated, and *again* a statement is commenced. The *Umpakati wakwomkulu* questions as he goes, and without stopping continues his interrogations till he is out of hearing. This tantalizing

and seemingly contemptuous pr.cedure is repeated at the pleasure or caprice of any man who chances to form one of the 'court' for the time being, and it would be 'contempt of court' to refuse to answer. At length, when it suits their convenience, the councilors assemble and listen to the complainant's statement. The opposite party, if he has not come voluntarily to confront his accusers, is summoned by authority. On his arrival, the former processes of statement and counter-statement are repeated, subjected to the cross-examining ordeal through which old Kafir lawyers know so well how to put a man. The chief meanwhile is perhaps lying stretched on a mat in the midst of his council, apparently asleep, or in a state of *dignified* indifference as to what is going forward. He is, however, in reality as wide-awake as any present, of which he can generally give proof should he see fit to assume the office of examiner himself. He sometimes does so, after having listened to the debates that have taken place in his presence, and then decides the case. At other times he forms his decisions upon the result of the investigations conducted by his councilors, and takes no part in the case but to pronounce judgment. On this being done, the party in whose favor judgment is given starts up, rushes to the feet of the chief, kisses them, and in an impassioned oration extols the wisdom and justice of his judge to the skies. A party from the 'great place' is sent with him to enforce the decision, *and bring back the chief's share of the fine imposed*, and the affair is at an end."

It will be seen, from what has been said, that the Zulus are generally disposed to pay deference to age,

rank, and constituted authority; and that, with all their want of discipline, they have an idea that every thing should be done in an orderly and systematic manner. This comes out not only in the greater, but often in some of the most trivial affairs. A messenger, returning to his chief or his employer, from the most distant journey, relates to him every event of the journey from the time he left till his return. A man going to pay a visit to his king must be announced and wait the king's consent, and then be ushered in, with all due form, or give his life for his neglect of law. One man going to the kraal of another must wait to be saluted before he ventures to speak, even to salute those whom he approaches. A person begins to treat for an article offered for sale, and all bystanders must be silent till he has finished; either obtaining or refusing the article as he pleases. A person speaking in public must "have the floor," without interruption, till he has concluded, and then his opponent must have the same courtesy shown to him.

Hence, again, a certain logical turn of mind for which the tribes of which we speak are not a little distinguished. A good argument they can both make and appreciate. Within the range of their own observation and experience, they are not behind the most accomplished logician in readiness to assign a reason, or draw an inference, to establish their own views on the best ground, or upset those of their opponent. In these things they often exhibit not only much tact, but also a quickness of perception, a faculty for making nice distinctions, and even a strength of mind for which many have been slow to give them credit.

A boy from among this people once said to the writer:

"You, my teacher, tell us that God is almighty, and that he abhors sin, and that the wicked angels were once expelled from heaven because of their rebellion. Why, then, does this mighty God suffer Satan to deceive men and work all manner of wickedness in their hearts in this world? Why does he not destroy the hateful tempter at once, and help men to be holy and acceptable by delivering them from such evil influences?"

Another, a professor of the Christian faith, once put to me the following inquiry: "What shall I do when I am out, for instance, on a journey among the people, and they offer such food as they have, perhaps the flesh of an animal which has been slaughtered in honor of the *amahlozi*, the ghosts of the departed? If I eat it, they will say: 'See there, he is a believer in our religion; he partakes with us of the meat offered to our gods.' And if I do not eat, they will also say, 'See there, he is a believer in the existence and power of our gods, else why does he hesitate to eat of the meat which we have slaughtered to them?'" Examples might be multiplied in illustration of the mental quickness and judgment for which I have given them credit.

This discriminating and casuistic turn of mind is favored by another feature in their political institutions; I refer to the *open* character of their courts of justice, and to the freedom granted to all to plead a case at law, or to discuss a public question in their councils. Advocates or lawyers by profession they have not; but the king always has with him a number of attendants from different parts of his realm, who remain for some weeks or months, and then return home and give place

to others. In case of a law-suit, or the discussion of any great question, any of the attendants or counselors who may happen to be present, may come forward and advocate either side. There is, evidently, as much ambition to appear well and make out a good case, among these sable advocates, as among those who elsewhere make law their profession. In this way, not only is a good knowledge of the law extended to all parts of the realm, and their political institutions handed down from age to age, but the whole national mind is quickened and taught the principles and the practice of logic and of oratory; and that, too, in a royal college, the king himself being professor.

But, though there are points of excellence in their civil institutions, and opportunities are afforded by them for valuable mental discipline, it is no strange thing for these institutions and opportunities to be abused. The advantages which they offer for enlarging and elevating the mind are too often turned to its degradation. In the administration of African law and government, there is, often, too much intrigue, and flattery, often the influence of prejudice and force. Hence the smaller class suffers injustice at the hands of the larger, and must perish, if it will not yield; the man of many cattle, under a charge, which, if proved, forfeits them, is too sure to be condemned, though innocent; and the weaker party in a suit loses his case, because he is weak.

But all this low cunning and deceit, the perverting of truth, and giving of false testimony, the suppressing of the better feelings, and the warping of the mind to admit and approve the wrong in face of the right, must always have a pernicious influence upon both mind and

morals. Such perversions of mind—of truth and right—may be found, to some extent, in all lands, and are invariably attended with the same evils. And the wonder is, not that these perversions and evils exist here, but that, in the absence for ages, of all revealed truth, and of all proper religious instruction, there should still remain among them so much of mental integrity, so much of ability to discern truth and justice, and, withal, so much of regard for these principles in their daily intercourse with one another.

But an effect upon the mind of the Amazulu, more pernicious than any which has been named, is that which results from the capricious and despotic character of their kings. True, their king is influenced to some extent by public opinion, and can never go against the wishes of the mass except at the hazard of his own life: yet the lives of his subjects are really in his hands, to take or to spare as he pleases. And as his pleasure cannot always be known from his professions, nor inferred from any fixed regard either for the right, or for the common laws of evidence, where the people are not shielded by other powers, (as now in this colony,) they pass their lives in constant fear of incurring his displeasure, and hence, of confiscation and of death.

This leads them continually into the most extravagant professions of confidence, and love, and adoration, though at heart, they may be strangers to all these affections for their sovereign. The king, in turn, learning that these professions are hollow-hearted, and that his people are not likely to obey and sustain him through love, resolves to rule them through fear; hence he resorts to those sanguinary measures which strike his sub-

jects with dread, and serve to beget within them a stoical indifference to life when once they are suspected and brought into the hands of authority.

This state of things has within itself no remedy, but of necessity grows worse and worse. It leaves in the king and his subjects no place for the nobler sentiments of generosity, frankness, and gratitude; but tends to hypocrisy, and a kind of fatalism, which are far from favorable to true dignity of character and good mental development. The only real remedy for all these evils is the blessed gospel of the Son of God. Under the teachings of the Bible such mental and moral changes have been wrought among the Zulus, as to prove the power of Christianity to meet even the degraded South African's spiritual wants, to renew his heart, and to raise the whole race to civilization, virtue, and happiness.

CHAPTER XI.

SUPERSTITIOUS VIEWS AND PRACTICES OF THE PEOPLE; WIZARDS, PRIESTS, AND DOCTORS.

"God left himself
Not without witness of his presence there;
He gave them rain from heaven and fruitful seasons,
Filling unthankful hearts with food and gladness.
He gave them kind affections which they strangled,
Turning his grace into lasciviousness.
He gave them powers of intellect, to scale
Heaven's height; to name and number all the stars;
To penetrate earth's depths for hidden riches,
Or clothe its surface with fertility;

* * * * * * *

Such powers to these were given, but given in vain,
They knew them not, or, as they learned to know,
Perverted them to more pernicious evil
Than ignorance had skill to perpetrate." MONTGOMERY.

As the district of Natal does not suffer so much for the want of rain as do some other parts of Southern Africa, rain-makers are not so common here as they would be under other circumstances; and most of those who really attempt to practice that art in this land are Bechuanas from the other side of the Kwahlamba range. In former years, when the real object and character of the missionary were not understood so well as now, the people used to apply to him to bring on a shower in

time of special need; and even now they seem to think, ofttimes, that he has some peculiar, magical kind of control over the clouds; so that if they muster a good audience for a few Sabbaths in a time of great drought, and especially in early spring before the rains have set in, it will have in some way a happy influence on the heavens, and be pretty sure to bring them down a blessing. Moreover, as the missionary was naturally wont to put on dark-colored, thick clothes, when the raw, rainy winds began to blow, many of the natives used to conclude there was some mysterious connection between a black coat and a plentiful shower.

The people have great faith in medicines and amulets,—roots, herbs, bark, wood of various kinds, certain bones and claws, hoofs and horns, sundry bits of hide and hair, various forms and ceremonies; and the more hideous or destructive the animal from which bones and claws, hide and hair are taken, the greater virtue do these things seem to be possessed of. The more benighted and superstitious a man is, the larger the string of such articles about his neck. They no doubt have some good medicines; and some of their herb-doctors evidently know something about their proper use; but they are far from disposed to abide by that which is known, natural and proper. A man once came to me, asking for medicine for a sick friend. I gave him a dose of salts. Half an hour afterwards, going in that direction to visit a kraal, I found the man soliciting other medicines of a native doctor,—bits of wood and bark, parings from the skin of a wolf, scrapings from various bones, claws, and other things,—all to be mixed with my salts and given to the unfortunate patient.

Nor is it for sickness alone that they take medicine; neither do they suppose the effect of medicine to be confined to the party who takes it. Sometimes you see a man nibbling away at a little root, or a bit of wood, that dangles from his neck, the design of which may be to soften the heart of some man of whom he wants to make a purchase, or some woman whose hand he is seeking in marriage. Should he see a snake in the grass, he has another bit to nibble and blow at the reptile; hoping by this means to repel an attack, and effect an escape from all harm. In a thunder storm, he has still another bit to nibble; whereby he hopes to protect himself from lightning.

They have still other medicines to eat on the eve of battle, to make the foe faint-hearted.

It would not be easy to find a people more learned than the Zulus profess to be in the science of augury. I once saw a woman in the greatest distress, in fact she thought she was about to die, because a large bird, a kind of turkey-buzzard, had happened to visit their kraal. For one of these birds to be caught in a snare is a bad sign. If any body kills either this bird or a kind of hawk, he too will die,—so they say. It is ominous of evil, a sign that some of the people or the cattle are to be sick or die, for a cock to crow in the early part of the night, before people retire. If a rock-rabbit runs into a kraal, if a dog or a calf jumps upon a hut, it is a sign that something is going to happen,—somebody, or something be sick or die. They must not eat *amasi* when it thunders, lest they should be struck by the lightning. They must not dig their gardens,

but sit idle and do nothing, the day after a hail-storm, lest their crops should be blighted.

For a man to eat *amasi* at a neighbor's kraal or among strangers would be a most indecent thing, a sign that he would eventually return thither for criminal purposes. The whiskers of a leopard put in a person's food will produce nausea and death, but pounded up and eaten with some of the flesh will give a man courage and success in the hunt. The people killing one of those creatures are bound to take it to their chief, where the man who gave it the first stab gets a cow for his exploit; and the man who gave it the second, a goat. Its claws are strung on a string and worn, sometimes with other things of like character, such as the claws of large birds, or the smaller horns of cattle, about their neck, as a charm, a mark of distinction, or a proof of prowess. Feeding their dogs on the beaks and claws of birds, is said to make them fierce and so fit them for good service in the chase.

In slaughtering to the *amahlozi*, or departed spirits, the gall is counted most precious; being that on which they must chiefly depend for appeasing the wrath of their gods, and obtaining their favor. Hence they sprinkle it about their persons, on their heads, over the whole body, and drink some of it; at the same time offering a kind of supplicative address to the shades. But more of this anon. The gall-bladder is also valued, and worn upon the head, perhaps on the arm or wrist. Should the animal slaughtered be found to have but little gall, the *amahlozi* are charged with having come and drunk it while the cow or goat was yet alive.

Ask the untaught heathen natives what they know or

believe, or what their fathers and mothers used to tell them about the origin of our race,—who was the first man, or whence he came,—and the reply of one is that the race began with Unkulunkulu, "the great-great one," who burst out of a stock, literally, out of a reed, and made us; another says the race was made by Umvelikangi, "the originator;" while still another says, the old people tell us,—Our great progenitors were two, Unkulunkulu and Umvelikangi, who both sprang from a reed, one a man, the other a woman; and that, after wandering about for a time, they fell upon a garden, where they found various kinds of food, which they plucked, tasted, ate, and found to be very nice. Here they lived and multiplied, and soon became very numerous.

Ask them about the end of man,—where he goes after death,—and one will reply that he becomes an *ihlozi*, plural *amahlozi*, or an *itongo*, a shade, or ghost, and goes to live somewhere underground, there to build and abide with his ancestral friends. Tradition says, a certain man once paid a visit to this spectral region; being taken by a large lion and put into a great deep cavern, the abode of the *amahlozi*. The passage to the occupied portion was long and narrow. But the shades did not allow him to stay long with them, giving him some food and sending him back. He said they seemed happy, had plenty of cattle; only they were very small people, cattle, houses, and all,—a kind of Lilliputian race, and everything to match. So much for tradition.

But there is little congruity in the accounts which the people give of all these things. Some say that when a man dies his *isitunzi*, shadow, spirit, ghost, goes off

and turns into a snake. Hence, for certain kinds of serpents they have a great respect, a kind of awe, so that when one comes about their houses, perhaps enters, and crawls among their dishes and bedding, they never attempt to harm it, but rather adore it, gaze upon it, entranced, saying, "The spirit of our friend has come to see us." Sometimes they prepare for it a pot of beer. Should any one attempt to kill or harm it, they cry out against him, call him a fool, and declare that should he strike it he himself would die.

Lions and elephants are also, sometimes, looked upon as an embodiment of the spirit of their departed friends, especially their chieftains. Hence, should one of these animals visit their kraal, pass near or round it, without doing them any harm, they would say they had been favored with a visit from the spirit of their royal ancestor.

To these shades of the dead, especially to the ghosts of their great men, as Jama, Senzangakona, and Chaka, their former kings, they look for help, and offer sacrifices; that is, slaughter cattle to them, and offer a sort of prayer, in time of danger and distress. As an illustration of their delusion, and degradation, and for an outline of their creed and worship, its objects and modes, take the following, from their own people, and in their own words, translated into English.

The first statement is from one who had forsaken these superstitions and become a Christian. He says:

"When sickness comes, some one takes something, and goes to the priest to inquire about the sickness. And when he arrives at the priest's, he comes up, sits down, and pays his respects, saying, friend, good news.

The priest remains silent for a time, then takes his snuff-box, and says, come on, let us go yonder. What have you brought? Then they say, O king, we have brought nothing of any value; we have brought—here is a trifle. Then he pours out his snuff, and snuffs, and says, come my friends, speak that we may hear; smite, smite ye; (*i. e.*, smite the earth with rods, that I may hear.) Then the people say, hear. And he says, sickness. Then the people say, hear. And he says, smite ye again. Then he says, it is in the chest. And the people say, hear. Then he says, it is in the belly. And the people say, hear. Then he says, it is in the head. And the people say, hear. Then he says, he has the worms. And the people say, hear. Then he says, smite ye again. Then the people say, hear. And he says, he has a demon. And the people say, hear. He says, his paternal shade wants something. And the people say, hear. Then he says, it is the shades of his ancestors. And the people say, hear. His ancestral shades say, why is it that he does not care for us? Why does he no longer recognize us? since we have preserved him from infancy. Then the people say, hear. Will he never build a large kraal for our sake? Why does he not still recognize us? Then the people say, there, that's it. And he says, they ask, why is it that no offering is made to them by the slaying of an animal? Then the people say, there, that is just it. Then he says, smite again, my friend, that I may hear. And the people say, there, there, he is coming nearer and nearer to the seat of the difficulty. Then he says, his paternal shade is angry with him. And the people say, hear. Then he says, he is diseased, he is sick; the

shades are calling him. Then the people say, who told you?—hear. Then he says, smite on again, my friend.

"Then he takes out his snuff-box, pours out some snuff, and takes it, the people who were smiting being now silent; and when he has taken some snuff, then they also go and ask for some; and he snuffs, and finishes; and then says, smite again, my friend. And the people say, hear. Then he says, he has a biting pain in the bowels. Then he says, he is sick, he is very sick. And the people say, hear. Then he says, should an animal be offered he will recover. And the people say, hear. Then he says, the shades require that particular cow of theirs.

"And so when he has finished, the people give him the present which they brought, and go home. Arriving at home, the people there at home say, come now, tell us, that we may hear the words of the priest. What did he pretend to say? How did he inquire and perform? Oh! the priest performed thus; he came and followed the omen of the occasion; he came and said, he is sick; he came and said, he has a disease; he came and said, he is called by the shades of his ancestors, who reproach him, saying, why is it that he acknowledges them no longer, since long ago they went and delivered him from great suffering while other people died? Have they not delivered him from great evil? Why, then, does he not continue to acknowledge us, and give us what we require?

"And now the sick man admits it all, and says, oh! since that which they require is thus required by themselves, who then can refuse it? Then the people all say, oh! yes, as you say, who could refuse a thing when

it is thus demanded by the owners themselves? How can the priest be mistaken, since he has gone so evidently according to the omen? Do not ye yourselves perceive that he has run according to the omen? Then let them have their cow, the very same which they have demanded; and then we will see whether sickness will leave me. To this they all assent; and now some one person goes out, and when he has come abroad without the kraal, all who are within their houses keep silence, while he goes round the kraal, the outer enclosure of the kraal, and says, 'honor to thee, lord'—offering prayer to the shades, he continues—'a blessing, let a blessing come, then, since you have really demanded your cow; let sickness depart utterly. Thus we offer your animal. And on our part we say, let the sick man come out, come forth, be no longer sick, and slaughter your animal, then, since we have now consented that he may have it for his own use. Glory to thee, lord; good news; come then, let us see him going about like other people. Now, then, we have given you what you want; let us therefore see whether or not it was required in order that he might recover, and that the sickness might pass by.'

"And then coming out, spear in hand, he enters the cattle-fold, comes up, and stabs it; the cow cries, says y-e-h! to which he replies, an animal for the gods ought to show signs of distress; it is all right then, just what you required.

"Then they skin it, eat it, finish it. The disease still remaining, he goes and talks with other people, and says: how is it with me that I have slaughtered my cow—it was said to be required by my paternal shades—

and yet I have never recovered? And if he should not recover, most of the people begin to say, oh! they just went and forged lies; they would just take a man's last cow, and say it was required by the shades, whereas that cow was not required; it was a mere device of the lips. If it had been required by the shades, then why has he not already recovered? They never made any such request; it was a mere cheat to rob a man of his cow. The shades did not require it. If they did, then let him get well; it is now a long time since we saw that the cow was required. How is it that he has not recovered? That priest has been fabricating a lie; he does not know how to inquire of the oracle. Let us go to another priest.

"They consent, take a present, and go to another priest. Coming to the other, they salute him, and say, hail, friend, good news. And then he would inquire, saying, what present have you brought? And they say, we have brought a present so and so. Says he, oh! the ghost (oracle, or divinity) refuses; he is not willing that I should inquire to-day; he is absent. They return home, and go to another; arrive, pay their respects, and say, hail, friend, good news. He inquires, what present have you brought? We have brought—here is our present. Then after sitting a short time, he calls them, and says, sit here. Then he takes out his snuff-box, takes snuff, and talks the news awhile; and after a little time, having finished the snuff, he says, come now, my friends, speak ye, that we may hear. And they say, hear. Then he says, sickness; he is afflicted; thy brother is sick; smite, that I may hear. And they say, hear. He is sick—hear; he is sick in

the belly; his belly is bad. And they say, hear. He has a biting pain. And they say, hear. The pain extends from the back to the hip. They say, hear. He says, smite—hear—my friend. And they say, hear. He says, he has a ghost; he is called by his deceased father, who says, why does he abuse him by conducting in that manner? His father is weary. They say, hear. He says, the shade of thy mother says, what art thou doing there yonder to her? She is angry with thee. And they say, hear. Then he takes snuff; and having finished the snuff again, he says, drive the hearing again, my friend. And they say, hear. And he says, thy father demands a cow, and says, of the cattle of so and so let an offering be made by slaughtering. And they say, hear. He says, smite. They say, hear. He says, smite. They say, hear. He says, smite. They say, hear. And then, when he has finished, they give him his present, and go home; and when they have arrived at home, the people at home inquire, saying, what did the priest pretend to say? And they say, oh! thus performed that priest, and pretended to say, the ancestral spirit requires that particular cow, thy favorite; and says, since the cattle are mine, being given to you by myself, why have you never made me a decent offering? And when all have heard, then the sick man says, oh! since the owners themselves decide thus, why, what can I say? So then let them have an offering. And then I will see whether or not I shall recover. Now, then, let me recover, since I have made them an offering.

"Perhaps beer was prepared, with the understanding that some might like beef and beer. Then some one goes out, and there talks; and accordingly all the peo-

ple keep silence, and listen to what he says, to wit:—O ye dwellers below, shades, ye our fathers, there then is your cow; we offer the same. Now, then, let this your sick one recover; let disease depart from him; the cow is already your own.

"Then he goes back into the house, takes a spear, goes out with it, and then the cow is slaughtered; and when she bellows, he says, let your cow cry then, and bring out the evil which is in me; let it be known abroad then, that it is your cow, which was required by yourselves. Thus it is slaughtered, thus it dies; and the rest of the cattle are put out to pasture, while this remains dead in the fold, and is left alone for a time; then they go into the house, then come out and skin it; and when they have finished, they cut it up, and carry it into the house. And taking the gall, he pours it over himself, and says, yes, then, good business this; let all evil come to an end. Then the meat is shut up in the house, and is said to be eaten by the ancestral shades in the house. No one ever opens the house while it is said the shades are eating the beef. Then the contents of the stomach are strewn upon the houses of the man himself. And it comes to pass, towards evening, that they open the house, cook the meat, and then eat it, and finish the whole."

By way of explanation and farther illustration my native narrator continues:—

"When they are sick, they slaughter cattle to the shades, and say, father, look on me, that this disease may cease from me. Let me have health on the earth, and live a long time. They carry the meat into the house, and shut it up there, saying, let the paternal

shades eat, so shall they know that the offering was made for them, and grant us great wealth, so that both we and our children may prosper.

"In the cattle-fold they talk a long time, praising the ghosts; they take the contents of the stomach, and strew it upon all the fold. Again they take it, and strew it within the houses, saying, hail, friend! thou of such a place, grant us a blessing, beholding what we have done. You see this distress; may you remove it, since we have given you our animal. We know not what more you want, whether you still require anything more or not.

"They say, may you grant us grain, that it may be abundant, that we may eat, of course, and not be in need of anything, since now we have given you what you want. They say, yes, for a long time have you preserved me in all my going. Behold, you see, I have just come to have a kraal. This kraal was built by yourself, father; and now why do you consent to diminish your own kraal? Build on as you have begun, let it be large, that your offspring, still here above, may increase, increasing in knowledge of you, whence cometh great power.

"Sometimes they make beer for the ghosts, and leave a little in the pot, saying, it will be eaten by the ghosts that they may grant an abundant harvest again, that we may not have a famine. If one is on the point of being injured by anything, he says, I was preserved by our divinity, which was still watching over me. Perhaps he slaughters a goat in honor of the same, and puts the gall on his head; and when the goat cries out for pain of being killed, he says, yes, then, there is your animal, let it cry, that ye may hear, ye our gods who

have preserved me; I myself am desirous of living on thus a long time here on the earth; why, then, do you call me to account, since I think I am all right in respect to you? And while I live, I put my trust in you our paternal and maternal gods."

The following is the account which a true believer in these practices has given of them. His language shows, as you will perceive, that he has great confidence in the doctor's diagnosis.

"They arrive and pay their respects thus, saying, hail, friend, according to the honor which belongeth to thee. Then presently he goes with them outside of the kraal, and says, consent ye. Then they say, hear. He says, if they have come because of sickness, you have come because of sickness. And if it be an infant, he says, the sickness is in a child, the belly. And should it be a case of worms, he says, it is a case of worms; they are in his stomach; you must seek a certain medical man for him, who will dislodge them. But he will not be sick when he has dislodged them. Accordingly, they go to that doctor who deals in herbs, and when he has dislodged them he recovers.

"Perhaps they go for an old person, and proceed as before; they pay their respects, and say, hail, friend, according to your office. And then he takes them, and goes without with them, and arriving, says, let them consent. They say, hear. He says, you have come in behalf of an old person. They consent, and say, hear. He says, he is attacked with disease. If it is in the head, he says, the disease is in the head. They say, hear. He says, come now, consent, my friends. They say, hear. He says, let me hear what the disease is.

They consent, and say, hear. And if he has disease in the head, he says, he has disease in the head; he must have a decoction of herbs prepared for him; and it will descend from the head and break out in the lower limbs. And it may be another is sick, having some internal disease. Or perhaps they say, he has evil spirits; let a certain cow be slaughtered; the cow being slaughtered, he recovers. So another has evil spirits, though he is killed by the witches. In respect to another, the priests smell after a difficulty which is not in the sick man; and then others smell out this disease which is in that man; and tell him of a doctor who will have power over him. Another has had poison given him in his food; and for him they must seek a doctor who will give him an emetic. Yet another is suffering from enchantment; and yet another from witchery.

"Then, of course, the animal comes, and is slaughtered at home. And they come and address the spirits, and say, eat ye, ye so and so, there is your animal. Why should you come and claim one of our people? and say, he must die? Are ye not satisfied with demanding your cow? Thus they praise them with their songs; and then they praise their grandmothers, who are in advance of their fathers. Then the cow is slain, and the contents of the stomach are scattered about the whole fold, being mixed with the contents of the yard; for they are afraid of the witches, saying, they will come and take out the *umswani*, and then the sick man will have a relapse; therefore it is mingled. And when the meat is ready, it is all carried into the house and left there. The blood is cooked. The house is shut, that no one may enter. At night, the little boys sleep

there. In the morning, it is brought out and cooked; and companies come from the kraals to eat the head. And when they have finished eating, they render thanks, saying, the company is thankful, and hopes, in view of this, that the man may recover and continue to enjoy health; though so and so (the ghosts) would have done an evil thing; but since their cow has been eaten, the man ought now to escape and remain."

When death actually comes, the friends of the deceased set up a general wail,—run to and fro, in and about their kraal, wringing their hands, smiting their breasts, and crying for an hour, more or less, at the top of their voices, weeping and lamenting for the dead. A kind of grave is then dug, often under the fence of the kraal, sometimes within, sometimes without; the corpse is interred in a sitting posture, the same day; and the place covered over with stones, or fenced about with thorn-bushes, to keep it from being disturbed by man or beast. The most of the garments and implements which belonged to the deceased, are buried with the body.

The burial over, all parties rush to the river for a general ablution. Then some animal,—goat or cow,—must be slaughtered to propitiate the gods. Medicines must also be obtained, mixed with parts of the slaughtered animal, such as the brains, and administered to the survivors, to ward off evil, and make them proof against disease and death. Having remained a few months to guard the grave, a new building spot is chosen, and the kraal removed.

When they begin to occupy a new kraal, whether on an occasion like the above or not, the first thing to be

done is to offer an animal to the gods, and propitiate their favor.

The natives are exceedingly averse to touching a dead body; and when a stranger falls sick among them, and seems about to die, he is sometimes cast out, yet alive, and left in the open field, or in a jungle to die, or to be eaten by beasts of prey, ere life becomes extinct. But I have never known an instance of their treating a friend or acquaintance in this revolting manner.

We have seen how this poor people try to cure disease and avoid death. But how do they account for the origin of this great evil? They ascribe it to a decree of Unkulunkulu, the very great one; and in their speculations on the subject, you may think that we find a relic of an ancient truth,—a tradition which would indicate that the ancestors of the Zulu-Kafir knew something of the account which the Scriptures give, "Of man's first disobedience, and the fruit of that forbidden tree, whose mortal taste brought death into the world, and all our woe."

On this subject, to take their own words again, and turn them into English—"The people say, to begin with their origin, there was sent a chameleon, the command being, let him proceed, go and tell all people, and proclaim, saying, let not the people die. And after the chameleon, there was sent a lizard (or salamander) that he might proclaim, again, saying, let the people die. It came to pass on the way, the chameleon delayed to come to say, let them not die. But the lizard ran hard, and overtook the chameleon lingering to eat mulberries, walking just a little, not running hard. But the lizard ran hard, arrived, and said, the command is, let the peo-

ple die. And afterwards the chameleon arrived, the lizard having already arrived; and the chameleon proclaimed, saying, the command is, let the people not die. And as he was speaking thus, he received a slap in the face from the lizard, saying, get thee gone! the command is, let the people die. But the people asked him, saying, whence comest thou? The lizard told us first, saying, it is said, the people must die. As for you, you lingered for mulberries. As for ourselves, said they, we have already received the lizard's (message.)

"But if the people tell us (about it,) at just this present time, they say, people would not have died, if the chameleon had arrived first, and shouted, let not the people die; whereas the lizard came first, and said, let the people die. But, even now, a portion of the people hate the lizard, saying, why is it that he ran first, and said, let the people die? Some see it, and love to beat it, and kill it, saying, why did it speak? And again, a portion of the people, those who hear by the ears, being told by a few old people, having heard this, they hate the chameleon, and love to push it aside, saying, that is the little thing which delayed to tell the people that they should not die; (had he told them,) we too should not have died; our ancestors also would have been still living; there would have been no diseases here on the earth. It all comes from the delay of the chameleon."

In respect to the *umtakati*, plural *abatakati*, the so-called wizards or witches, I scarcely know where to begin, nor where I shall end. They are certainly a very mysterious class of persons. The natives' idea of them is, that they are the worst characters that could have being; in fact, that they are not fit to live, and only

deserve to be put to death in the most horrible and summary manner. Hence, under their own law, a man is no sooner suspected of being an *umtakati* than he is smelt out, condemned and despatched. Many no doubt, are willing to do, and some even attempt, all the evil of which they are reputed to be capable. I think, however, that the people ascribe to them far higher powers than they possess, and a far worse character than they deserve; and, too, that the *abatakati* themselves have far too exalted notions of their own abilities.

Bad as they are thought to be, however, it is not allowable to execute witches without a trial, nor without the king's command. But the trial is a mere sham. The people call an assembly and form an investigating committee, having among them an *inyanga*, witch-doctor, or priest, whose business it is to "smell out" the culprit. Of course, the doctor knows very well whom the people wish to have condemned; and, so, after the usual ceremonies, he gives judgment accordingly.

Many are the evils for which the wizards have to answer. Sometimes they bring sickness, and even death, upon a man, woman, or child; upon a cow, a calf, sheep, or goat. Or they are guilty of doing an injury to the gardens,—causing noxious weeds to grow, and the crops to fail. In short, they are up to everything that is difficult, despicable, and wicked.

The means by which the villain works all this mischief are various. At one time, he puts poison in the gate-way, in the path, in the field, or strews it upon the house, where the party he wishes to injure resides or has to pass; at another, he is said to make use of owls,

wild-cats, baboons, leopards, or snakes, to effect his iniquitous designs.

One of the most unlikely, and repulsive modes of mischief, ascribed to them, is that which relates to what are called the *umkovu*, plural *imikovu*, specters, or hobgoblins. When any one dies,—so the story goes,—the *abatakati*, wizards, hunt for the body, dig it up, give it physic, restore it to life, burn a hole in the head, cut out the tongue, then reduce the monster to the form of a cat, wolf, or owl; and so make it a servant, and set it to do their work, to dig their gardens, run on errands, catch game, kill people, or anything else they may require to be done. Should the wizard be overtaken or interrupted in the midst of his work, he flees, leaving the body half restored, which then remains alive, and goes wandering about the country, a fool or an idiot. If he succeeds in completing his goblin-servant, when he wishes to bring evil, that is, sickness or death upon some house, he has only to send his cat, owl, or wolf, at dead of night, within hearing distance of the devoted habitation, with orders to cry, in the Zulu tongue, "*maye! maye!*—woe! woe!" By this cry the party is doomed; nor must any of the people stir hand or foot, speak, or make a noise, while the cry is heard; else every heedless wight that does so must also die. Whether the wizards and their agents, the weird owl, wolf, or cat, are duly thankful for this guarantee that they shall not be sought out nor disturbed in delivering their doleful message, does not appear.

The following accounts, which I take from the natives themselves, will give some farther idea of the estimate in which the *abatakati* are held by the multitude, also

of the manner in which they are tried and banished, or put to death,—executed, in Zulu-land, under their own laws, but banished or driven out of the neighborhood, in Natal; since the power of capital punishment does not belong to the natives under British rule. The first account was taken from the lips of a Christian native, and has respect to Natal.

"When death occurs in a family, some one goes to inquire of the priest. Many people go to form an investigating commission. An animal is provided, in order to bring a multitude together upon the commission. The priest comes and performs his incantations in the midst of them, and says, smite ye, that I may hear, my friends. All the people speak, as they are sitting down around him, and say, attention! silence! He says, smite ye, my friends; they all speak and say, attention! silence! And thus he smells out the person among them, and says, I myself think you are wasted by this so and so (pointing out a person). This man stoutly denies, saying, no, I never touched poison with these hands of my father; neither have I the least knowledge of it; neither was poison ever known among my people. Come, for I will appeal, and be heard by another priest.

"Then his friends agree with him, saying, yes, we too have no knowledge that so and so is thus guilty of witchery; we never knew him to touch poison. We are utterly confounded. Come, then, let us appeal for him to be heard by another priest.

"Perhaps he, also, comes and condemns him, saying, we believe he is really guilty of witchery. To another they go, taking a cow, which they give him. The people assemble before that priest; he performs, and goes

through with his incantations, inquiries, and says, my friends, come now, speak, that I may hear. They say, attention! silence! He says, I myself contend for this one; another priest says he is guilty; but I do not consent. I think he has no knowledge of poison, and never touched the least particle. There is one, who destroys the people referred to; he lives far away in another place; he does not belong to the home of this man. And so they return, when he has finished.

"And then there arises a great dispute among all the people of that tribe, saying, why did the other priest not admit that he is guilty of witchcraft? Why did he refuse, and say it was somebody else? And hence there is a great quarrel in that tribe. Therefore they banish the man whom the priest condemned, saying, go, build far away among distant tribes; dwell not with us. And then he departs, and goes to reside among his distant friends.

"Another, perhaps, they kill. Another, perhaps, they watch, and just say nothing; and at another time, in the night, they see him walking about their home, the people being asleep, he having come from his own kraal; they see him walking about in the night, behind their houses, wishing to jump over the fence of the kraal, and flee, and hide. But perhaps they catch him as he is jumping over the fence; they bind him in the night; they ask him, what do you want here? Do you wish to kill us? They heat some water to the boiling point. Some sharpen sticks; while others take the boiling water and a horn."—[The rest of this account is too inhuman to be translated. Suffice it to say, that the man does not survive their cruelty.]

The following was given me by a Zulu, and has respect to the treatment of the *abatakati* under the reign of such men as Umpande, Dingan, and Chaka :—

"When one is sick, his friends go to inquire of the commission as to the cause and remedy. The priest comes in and says, smite, that I may hear; you have come on a case of witchcraft. The people say, hear. He says, smite, that I may hear. They say, hear. You have come concerning a great man; he is sick; the disease is in a certain place; he is killed by somebody. And, if the person who killed the other be at the home of the sick man, he says, he was killed by a person at home. He says, smite, that I may hear; it is some one who lives with him. They say, hear. He says, smite, that I may hear; there is evil coming; he is given to witchcraft; he has left the multitude, and become a wolf; but now I know him, and he shall be killed; he does not sleep by night; but, in time of sleep, he goes about bewitching other people; therefore he must be killed, his cattle confiscated, and possession be taken of his grain and every thing else."

In respect more to the details of capturing and executing the alleged wizard, the Zulu remarks again :—

"When it is reported that there is a wizard about, some one who built with him, if he destroys his people, starts and goes up to the king; and on arriving, he speaks with the servants; and the servants go and tell the king. And when they have told the king, he shows great displeasure, and says, can it be there is a wizard about? and that he should destroy another man's kraal? He himself deserves to die. Go ye, and kill him this very moment. Then he (Umpande) fits out a mili-

tary force, which goes at once, and by night, to kill him.

"And when they have nearly reached the place where he lives, they enter a neighboring kraal and remain there. And when it is dark, they assemble within the kraal, where the wizard resides, for he has none of his own. Now the force having arrived that day, some one of the company will have gone to inform the head-man with whom the wizard resides. Then the head-man calls all his people together, saying, come ye, listen,—here is a man who has come from the king. Perhaps they ask what he has come for? And he replies, saying, he has come to call me. After a while, the head-man makes a motion to one of his people, and points out the individual who is to be killed. Then the man who came from the king, says, let us go outside and have a talk; and so they go out. And the master of the kraal calls the man who is to be killed, and goes out with him first. Then the man who came from the force remains with the rest of the people of the place, and converses with them, saying, you must not be frightened; I come from the king; and you must kill the man who has gone out with the master of the kraal; look out for him, that he does not get away. Seize him at once; just when I shall begin to talk, and say, the king has said to thee, that head-man,—just then seize him at once.

"Should he (the wizard) have sons, the king inquires, saying, has he any sons there? And if they answer, saying, there are, the king says, let them be called. And accordingly they are called, and go up to go to the king. And when they get there, they remain till after

their father is killed; for there is fear of the sons, lest they may stab the people, if their father should be killed in their presence.

"Some wizards are killed by their own head-men, without first going to the king about it. The king, being informed by those who happen to be on good terms with him, is exceedingly enraged. Perhaps he kills all the people of those kraals who killed the king's favorite; his order being, so let all those people be destroyed, nor let a dog escape."

It would be doing great injustice to the *inyanga*, plural *izinyanga*, doctors, diviners, or *quasi* priests, were I to dismiss the subject of my present chapter without a more particular notice of them. They may be divided into several classes; though the lines of division cannot be drawn with any very well defined accuracy.

The term *inyanga*, in its largest acceptation, signifies any one who has a trade or profession,—a blacksmith or basket-maker, tanner or ferryman, a cattle doctor, one skilled in the use of herbs and the lancet for the diseases of mankind, or one possessed of supernatural power, knowledge, or perception, so as to be able to hold converse with the spiritual world, and find out things which are hid from the eyes of common men. In the more limited use of the word, it signifies, *par excellence*, the two last named professions,—a doctor of medicine; and a diviner, priest, wizard-finder, or, as he is more commonly called, a *witch-doctor*.

The doctor of medicine may be a self-taught man, one who has picked up some knowledge of diseases roots, and herbs, by observation and experience; or he may have sought to qualify himself for the profession

by going to study for a time with one who is already known as a doctor.

The natives have, doubtless, some knowledge of diseases and their remedies. For example, they make use of the male fern (*inkomankoma—Lastrea Filix Mas,*) as a remedy for the tapeworm, as Europeans, both ancient and modern, have also done. They rely, too, a good deal, on cupping, making use of an ox-horn, with the tip cut off and applied to the mouth, as a cupping-glass. Medicines are often administered by scarifying, and rubbing them in upon the surface. But the little knowledge which they possess is so mixed up with error, and their useful medicines are so adulterated by useless or even positively hurtful combinations that, for the most part, it would doubtless be better for the sick that nothing were done. And if this must be said of their best doctors of medicines, what shall be thought of their *inyanga yokubula*, plural *izinyanga zokubula*—those who find out diseases and all evils, their causes and remedies; find out and reveal secrets, by professedly supernatural means, by dreams, visions, and converse with the shades of the dead? Examples have been given of the manner in which he proceeds, how he calls the people before him, requires them to smite the earth with their rods, and respond to his guesses. In this way, if he have no knowledge, or even opinion, as to the case in question, he manages to make the people tell what they know or think about it, and gives decision accordingly. And so willing are the people to be duped, provided it be done professionally and at some little expense, that they will go a long way to see a doctor, help him through all the tricks of his incantations, then pay and praise

him as a most marvelously successful diviner; when, in fact, he has told them nothing save what they first told him. Nor is it difficult to understand how he is often able to impress them with a sense of his supernatural discernment, when we bear in mind that he has agents, observers, and eavesdroppers, out in all directions, picking up all sorts of information, facts, and suspicions, about everybody and everything, and reporting all to him for special use in time of need. Add to this that his answers are often ambiguous, after the style of the ancient Delphian oracles; that he utters his oracular sayings with an air of the surest knowledge, and that he speaks to a people who are only too glad to believe all he says, and we have a key to his reputation as one who is inspired and able to tell men the cause and cure for all the evils which they suffer.

As to the manner in which the diviner attempts to attain his "high degree," I cannot describe it in any way better than by giving you an extract from Dohne's "Zulu-Kafir Dictionary," where, speaking of the *inyanga yokubula*, he says: "He must be *à priori*, an *inyanga yokwelapa*, a doctor of medicine, and must have practiced as such, in order to become a man who is the oracle of the nation. He has to go through a course of experiment of an extraordinary nature. According to the idea of this profession, he must be reduced to a low condition, in order to become acquainted with the *amahlozi;* that is, spectres, under whose directions he is expected to act. From them he is to obtain all information about the causes of evil, (sickness, death, &c.,) and about the remedies to be employed. For that purpose he has to adopt a very spare

diet, the more abstemious the better; he must expose his body to all kinds of wants and sufferings, as also inflict castigation upon it. He must often dive into deep water for the sake of trying whether he can see at the bottom, or whether he may there catch sight of the *amahlozi*, or obtain some revelation from them. He must go into the solitude of the field, the wilderness, and other horror-exciting places, to make observations there by listening to the wind, or the air, attending to the noise and cries of birds and wild animals, day and night, if in any possible way he may come into connection with the *amahlozi*. Besides, and above all, he must engage in frequent dancing and other fatiguing exercises of the body, until his health begins to decline, his strength fails, and he sinks into a fainting fit, or great exhaustion, (the consequence of which is, sometimes, certain madness.) Having, during the time of these exercises, been told a great deal about the *amahlozi*, and the whole system of superstition, it is no wonder that he then, some day in his fainting fit, has peculiar feelings and imaginations, or receives impressions which he is not able to explain himself; or that he should fall into a deep, death-like sleep for several days, from which no one may be allowed to awake him, as that state is the very ecstasy he must experience. At this stage he begins to speak of his wanderings, visions, dreams, conversations with the *amahlozi*, &c.; henceforth he is acknowledged as a professional man, and enters upon the practical part of his *ukutwasa*—his duties as a doctor of divination."

To the same effect is the following account, which I took from the lips of a Zulu, a genuine believer in diviners.

"It comes to pass that the candidate for this degree is sick till the end of the year, and then he undergoes a course of medicine, that he may surpass those doctors who practice medicine. And then, when he makes his appearance, he appears with a wish to enter pools. He returns, covered with a whitish clay, bringing snakes; and then they go to the priests. They say, my friend, that man is becoming a priest. And then he is taken, sent away, and brought to those who have taken the priest's degree. And when he arrives there, they take him, and go and throw him into the waters of the sea; and having thrown him in, there they leave him; nor is he seen again all that day, nor all of the next. After some days, he arrives with his degree, ready to practice. Having arrived, he begins to dance with the songs with which he returned; and the people clap their hands for him. He slaughters goats, and cattle, everything save sheep; and the reason these are left is because they never cry when they are slain; he wants something which will cry when it is about to be slaughtered. With the bladders and gall-bags he covers his head, till they hang about in all directions. He enters pools of water abounding in serpents and alligators. And now if he catches a snake, he has power over that; or if he catches an alligator, he has power over that; or if he catches a leopard, he has power over the leopard; or if he catches a deadly poisonous serpent, he has power over the most poisonous serpent. And thus he takes his degrees, the degree of leopards, that he may catch leopards, and of serpents, that he may catch serpents."

A few words about *Ukwechwama*, or the opening of

the new year with what is called *the feast of first fruits*, shall finish our chapter. According to native law and custom, no individual is allowed to taste new corn or any of the fruits of the new year, till the king gives his sanction, which is always done in the most public, formal manner by a general celebration. The feast, or gathering, is made at the king's great town about the first of January, which is the time when green mealies (maize) is just the right size for roasting, or boiling, and eating. The occasion serves for a general muster of all the military forces of the nation—a grand review—when also old soldiers are allowed to retire and marry, and new recruits are gathered in to fill their places. Nor can the feast be kept without the services of the ablest *izinyanga*, doctors, who, with the help of the cooks, must furnish a preparation for the kings and his subjects to taste and apply to the various parts of the body, to make them strong, healthy, and prosperous the coming year. The man who ventures to taste new food before going through this ceremony, and getting with it the king's permit, will surely die—so they say.

The celebration lasts several days. One of the first things is for the warriors to catch and kill a bull which has been chosen and furnished for the purpose; nor must they use any rope, thong, or weapon of any kind, but catch and kill the animal in some way with their naked hands. This done, the doctor opens it, takes out the gall, mingles it with other medicines, and gives it to the king and his people to drink. The flesh is given to the boys, to eat what they like and burn the rest with fire; the men not being allowed to taste it. Other cattle are now slaughtered, and the feasting, reveling, and

dancing are begun in earnest, and kept up till all are sated and weary. During the last day, they form a semi-circle into which the king enters; and, after leaping, dancing, and singing his own praises,—his glory, greatness and power,—in the presence of the silent, gazing throng, he breaks a green calabash in pieces, thereby signifying that he opens the new year, and grants the people leave to eat of the fruits of the season.

To discover the original idea of this ceremony, is difficult. So far, however, as we can interpret the meaning, both the killing of the bull and the crushing of the calabash seem to be symbolical of the great power which the king alone claims and exercises,—indirectly, indeed, or by means of his soldiers upon his enemies; yet directly and absolutely upon his own people, who must have his leave to eat, must thank him for all their food; and who also openly acknowledge and extol him as a god in the favors he grants and in the dispensation and indulgence of all heathenish lusts.

Nothing can show more clearly than the language and the customs of this people, how far they have wandered from the true God—how thick the darkness in which they grope!

CHAPTER XII.

MATRIMONIAL AFFAIRS IN ZULU-LAND.

Woman was here the powerless slave of man
Thus fallen Adam tramples fallen Eve,
Through all the generations of his sons,
In whose barbarian veins the old serpent's venom
Turns pure affection into hideous lust,
And wrests the might of his superior arm
(Given to defend and bless his meek companion)
Into the very yoke and scourge of bondage;
Till limbs by beauty moulded, eyes of gladness,
And the full bosom of confiding truth,
Made to delight and comfort him in toil,
And change care's den into a halcyon's nest,
Are broke with drudgery, quench'd with stagnant tears,
Or wrung with lonely unimparted woe. MONTGOMERY.

AMONG the Amazulu, under the reign of their own chiefs, Chaka, Dingan, or Umpande, preparation for war being deemed of the first importance, no man is allowed to marry till his ruler gives him leave. The best years of his life must be devoted to military pursuits. From the time he is able to grasp the spear and shield, and endure the fatigue of long, forced marches, he must hold himself ready at a moment's warning to go on some predatory excursion, or to help resist some advancing foe. Having served in the army for five, ten or twenty years, according to the king's good pleasure, at the

great national gathering, the feast of first fruits, he and his veteran comrades are discharged, or excused from ordinary service, allowed to marry, and to have a home of their own. As a badge of their maturity and freedom, they are now allowed to wear the head-ring.

The same law holds in a measure among the tribes of Natal; but under the British rule, and in time of continued peace, the observance is not very strict. As a general thing in Natal, the young man thinks himself at liberty to marry as soon as he can find cattle enough to pay for a wife. The idea of looking to his chief for permission to be 'of age,' and meddle with matrimony, if it come at all into his mind, comes more from respect to an old national usage than from any sense of dependence upon the will of his king. More dependent is he, generally, upon the will of his father; since from him he must often have aid in making out the number of required cattle—five, ten, twenty, or fifty head, according to the rank, beauty, and ability of the girl to be bought, or according to the state of the matrimonial market. A widow, or any woman of advanced age, may be had for less than a girl in her prime, and sometimes on credit. In fact the English government is just now talking of a law to let the widow go free,—and forbidding her proprietor to require any pay on her second marriage.

It is a painful part of South African experience to note the debasing effects of this custom—*ukulobola*—on the female mind. Instead of shrinking from the idea of being bought and sold for cattle, the poor heathen girl glories in it, esteeming it a proof of her worth. Nor is the man himself (whilst a heathen) willing to

have a wife for nothing. In fact, the parties would hardly think themselves married, unless the man should either pay or promise something for his wife; the strength and validity of the marriage bond consisting chiefly in this commercial contract,—so far have polygamy and heathenism rooted out all right ideas of marriage.

Should the woman prove to be a very serviceable wife, according to the Zulu standard, that is, healthy, fruitful, and efficient, her former proprietor will press a demand upon her husband for more cattle; and should the husband be unable to pay, at least the stipulated number, the children must be mortgaged, and go to settle the debt. Should the woman be unfortunate, feeble, have no children, or lose what she may have, her husband may send her back to her father, or former proprietor, whoever or whatever he may be, and demand compensation. Obedient to the call, her father slays an animal, ox or cow, prays their ancestral gods to be gracious, sends the woman back with half the beef, and hopes all will be right. Should the poor woman prove more prosperous and acceptable to her lord, he retains her; but should he wish to part with her permanently, he seeks some accusation against her, sends her back, and demands the cattle which he paid for her. If she has children, she leaves them with her so-called husband, in which case he has no claim to the cattle. Were it not for the almost interminable delay and difficulty of establishing a charge against the woman, and recovering the cattle after they have been once paid over, cases of this kind would be much more frequent than they are. Sooner than throw himself upon the "glorious

uncertainty of the law," the dissatisfied man generally prefers to repudiate the woman as a wife, yet retain her as a slave, and go on to marry others as fast as his means will allow.

Nor do native law and custom impose any limit to the number of wives a man may have, provided he can find them and obtain the means with which to purchase them. Since peace has prevailed in Natal for the greater part of the generation now passing, the number of men, of whom many were wont to be cut off by war, is fast coming on to equal that of the other sex. Peace is no friend to polygamy. The difficulty in the way of a man's multiplying wives within the colony, at the present time, would be still greater but for the fact that a few females are smuggled into the country from the bordering tribes.

Polygamy has often been a cause of war among the tribes in which it has prevailed. Chaka's predatory raids not only brought cattle and women from abroad, but also greatly reduced the number of men, both at home and abroad, so that he could never be at a loss for means to supply a retiring regiment with as many wives as they could wish. Although the practical operation of peace is to restore the equality of the sexes among the natives of Natal, yet, so long as the government allows the custom called *ukulobolisa*, the selling of women in marriage for cattle, just so long the richer, and so, for the most part, the older, and the already married man will be found, too often, the successful suitor,—not indeed at the feet of the maiden, for she is allowed little or no right to a voice as to whom she shall marry, but at the hands of her heathen pro-

prietor, who, in his degradation, looks less at the affections and preferences of his daughter, than at the surest way of filling his kraal with cattle, and thus providing for buying himself another wife or two.

It is a sad fact that these commercial, compulsory elements enter very largely into the polygamic system of this people, and so go to make it a most bitter thing for the female.* For every woman that has not been degraded by heathen polygamic customs to a perfect level with the brute, must prefer to be the only wife of the man to whom she is married; and, in my opinion, the various kinds of torture which are so often resorted to by the father and friends of a girl, to compel her to marry contrary to her choice, in ninety-nine cases out of a hundred, are in consequence of the commercial and polygamic character of the marriages. The man whom the woman hates can pay better than the one she loves; or she abhors the thought of being made a servant of servants in the shape of a wife, and of entering the list of rivalry with half a dozen others, for a fraction of a man's affections, where God and nature designed that she should have the whole as a free gift.

A single case, as it occurred under my own eye, will illustrate the points before us. Aroused once from my slumbers, by the clamor of men in my yard at dead of night, I asked the cause. They replied that one of their girls had escaped, and they were in search of her. I said we had seen and heard nothing of her, and requested them to withdraw and be silent till morning. An hour or two later, the girl came to the kitchen,

* As the Author argued in his Reply to Bishop Colenso's Defence of Polygamy.

having passed the night, thus far, in the bush, with wild beasts, to elude the grasp of her pursuers.

The men appeared again, at early dawn, and demanded the girl. She had worshiped occasionally, as she could get opportunity, at our station, had enjoyed the blessing of God upon medical aid at our hands; and, unknown to us, had formed an attachment for one of the Christian young men at our station; and would have been glad, I doubt not, to profess the Christian faith. The young man had reciprocated the affection, and made his wishes known to her and to her friends.

But now a polygamist had come for her, who could command all the cattle that her friends could wish. They demanded the girl; she refused to go,—said she would sooner die than submit to their demands. She withdrew into the kitchen, and forced her way into the pantry, to escape their power. Unable to retain her by force, I brought her out, placed her before them, and labored long to convince them that the girl ought to be allowed to marry the man of her choice; that he was a worthy, kind, intelligent man; I had known him long, and had seldom seen his equal in social and moral excellence. But no; the girl they must and would have; she must marry according to *their* wishes, and not her own. Again she escaped, and forced her way into the house, and plead to be allowed to remain,—with tears of anguish begged that I would have mercy on her, and not deliver her up to her tormentors. I told her I was sorry for her, and could weep over her destiny, but that it was not in my power to help her. I had already had two cases of a similar kind, (the second almost precisely the same;) I had referred them both to the constituted au-

thorities of the land; and both had been decided, virtually, —the second openly and clearly,—against me, and in favor of the girl's proprietors. I say "proprietors," for in both of these cases, the claimants of the girls had simply inherited them as cattle, or claimed them as "marriage payments," a sort of mortgage upon some sister or other female kindred that had been married, but not paid for. I knew, that, according to native "law and custom," I was bound to give the girl up to her merciless owners, and suffer her to be sold into polygamy and heathenism; and from the experience of the past, that I had nothing to hope from a reference to the British Colonial Government. I therefore told the poor girl that I could render her no assistance, and advised her to go quietly home to her friends. She refused, and begged again, most imploringly, to be allowed to remain.

Again I endeavored to persuade her friends to allow her to have the man of her choice; but all to no purpose. I saw that the only way in which this lovely young woman—for such she was—could ever succeed, would be by a dogged endurance of various kinds of torture for weeks and months, if not for years. I warned the men against personal maltreatment of the poor girl, and her tears fell not alone, as her cruel people gathered around her, and pulled, shoved, and pushed her, till they disappeared behind the hill. Whether her own repeated predictions, and those of my people, proved true, that she would be cruelly beaten as soon as they were out of my sight, and be subjected to every possible abuse, till she should comply with the wishes of her proprietor, I know not. I only know that

she has been sold to the polygamist, for whose cattle she was hunted down, and her affections trampled in the dust.

> "My ear is pain'd,
> My soul is sick with every day's report
> Of wrong and outrage with which"

this land "is filled." These merciless, compulsory marriages, which abound among the natives, are the direct fruit of their polygamy, and of that slavish position to which polygamy has reduced the women, and in which the men are determined to hold them. In numberless cases, they must be married to just the man who can pay best; and, once married to him,—if indeed a relation so forced and servile can claim that name,—he has the same control over them as over anything else which he may have purchased.

When a man from among this people, especially a young man, thinks of contracting a matrimonial alliance, he often finds it but too true, that there is "many a slip between the cup and lip." To woo and win as well as buy, and that where custom requires the man to conduct the most of his matrimonial affairs by proxy, and makes him, moreover, dependent on another for purchase money, is a work, in view of which men of even less valor than Miles Standish might well prefer to—

> "Be but a fighter of battles, a lover and wooer of dangers."

Under British rule, however, many a rigid native custom is growing lax. Most of the sable sons of the colony are beginning to find out that it is better to earn their own cattle, as they can, in these days, by working for the white man, than to depend upon a father

or guardian for them. They are also beginning to learn, with the valiant Miles Standish, that, in matrimonial affairs, it is better to speak each one "for himself alone," if he would have his cause speed well. Under pure and rigid native law, as in Zulu-land, or in the days of Chaka, where all right and power emanated from the king, and where the king held each man responsible for the members of his family, or kraal, of course the Puritan maiden's advice would hardly be found practicable.

When personal rank, wealth, beauty, address, or other attractions prove unavailing, the Zulu lover has great confidence in the subduing influence of certain medicinal preparations. Knowing or fearing that his affections are not reciprocated, he prepares a philter for the object of his love; hoping thereby to move her heart in his favor. Various are the preparations of this kind, and various the ways of administering them,—one of which is to reduce the herb, bark, or other charming substance to a powder, and send it by the hand of some unsuspected friend to be given in a pinch of snuff, deposited in the dress, or sprinkled upon the person of the party whose affections are to be kindled or won. Perhaps the most common occasion for a resort to measures of this kind is where the lover has a rival. Neither is the practice limited to any particular age, sex, condition, or method. Only a few days ago, I met a young man wearing perhaps fifty pieces of wood, bark, roots, herbs, and other things about his neck. On being asked what all that meant, he replied that he had put them on as a means of retaining the affections of his young wife, during his absence from home.

When the parties are at liberty to manage affairs for themselves, as among those who have come out from their native heathen customs and put themselves under the better influences of mission stations, the proceedings are much more after the civilized Christian style. The woman has, however, much less reserve about introducing the subject and putting the question to the other party.

The engagement made, and the time for celebrating the nuptials being at hand, a wedding party is made up at the home of the bride, consisting of parents, kindred, friends, to conduct her to the kraal of the man she is to marry; the escort, in their best attire,—their bodies well anointed; their limbs arrayed in beads, brazen rings, or leathern thongs; and their heads stuck full of feathers, or bound about with oxtail fillets. The bridal dress consists chiefly of two garments,—the hide of an ox, tanned soft, with a nap on the outer side; stained black; and adorned especially about the edges, with rows or clusters of large brass buttons. This garment wrapped about the body, reaches from the waist to the knees; while the breast is covered with a piece of blue calico, hanging loosely from the neck and shoulders.

Starting for the wedding and her new home, she takes with her a few bunches of beads and other presents, to distribute among the particular friends of the groom; her proprietor must take an ox to be slaughtered as an offering to the shades of the dead, their ancestral gods, that they may smile on the house of the bride and make it to prosper; also another animal for the bridegroom, as a germ of others,—a presage that his fold, now empty of all cattle through the draft made

upon it in the purchase of a wife, shall yet, by her fruitfulness, be filled again.

Arriving at the kraal of the bridegroom, when everything is ready, the new-comers begin to dance and sing; the bride and her younger attendants commencing the exercise: nor is it long ere the young men of the kraal join them; the old mothers of the bride meantime singing her praises, setting forth the care with which she has been educated, her beauty and ability, her many virtues, graces and charms; while the old mothers at her new home take the counterpart,—all leaving the bridegroom and his companions seated at a little distance to look on and listen. At length the master of the kraal slaughters an ox belonging to the bridegroom, whereupon all parties leave dancing and singing, and go to feasting and carousing; and so bridegroom and bride, according to Zulu-Kafir law and custom, become husband and wife.

The man now gives the bride's mother an animal, which is also slaughtered; and after various excuses and regrets that he is not now able to finish paying for the new wife, with a promise that the rest of the cattle shall be delivered over as soon as possible, the ceremonies, festivities, and business of the occasion are ended.

CHAPTER XIII.

CHARACTER;—MOULDING AGENCIES;—BENT AND CAPACITIES OF THE NATIVE MIND.

THAT the Zulu-Kafir tribes should have some marked peculiarities of mental development and character would be presumed. But these characteristic traits seem due less to an original peculiarity of mental constitution than to circumstances. Strong moulding agencies, operating upon a nation from age to age, such as climate, government, religion, commerce, cannot fail to give its mind some marked modification. This fact, so well known in the case of the Anglo-Saxon, the German, the French, and the Spanish races is not less true of the tribes of South-Eastern Africa.

To the influence of their government and laws, I have already alluded. The debasing tendency of their religion, their superstitions, their omens, their augury, their prayers to the shades of the dead, their intense dread of a supernaturally mischievous power in the so-called wizard, their confidence in the divinations of the doctors, their belief in the efficacy of charms and amulets,—all these things have exerted a most deplorably degrading influence on the mind and heart of the people.

There is, however, another class of modifying agencies to which allusion has not been made; I refer to the influence of the climate, and the country in which this people have their abode. In neither of these do we find anything greatly fitted to invigorate the body, or inspire and energize the mind.

Here are not those long-continued and cold winters, which make men diligent to prepare food and clothing, and which have so powerful a tendency to stimulate all the mental faculties, as well as those of the body. Here are none of those lofty forest-trees and mountains, looking ever upward, and with a steady, solemn, significant grandeur, pointing men to the skies, and to the mighty God who made them,—all which have had, in various ways, a powerful, though silent influence to raise and enlarge the minds of men in other lands. On the contrary, the mountains, though they have an extended base, have but the most moderate elevation; and their tops are generally as level as the plains. So the forests, for the most part, are but low, contracted jungles, with here and there, indeed, a tree of a hard, enduring fibre, quite erect, and straight withal,—but abounding most in crooked, gnarly shrubs, and thorny bushes. And as with the jungles and mountains, so with the people. The mind is debased and groveling, groping in darkness among the sensualities of the world.

As a careful observer and pleasing writer, resident among this people, has said: "The Kafir is far from being as honest in word as he is in acts. It is not in his nature to be straightforward in speech, and to tell the whole truth. He is prone to have very large reservations in his own mind when he is avowedly

giving a full account of some occurrence, and manages to disguise and distort facts with exceeding cleverness and skill. A Kafir will excuse a fault with such ready plausibility, that he will make an intentional act of wrong doing seem but an undesigned accident. He is also a consummate hypocrite. Praise and flattery are commonly on his tongue, when there is only contempt within his breast, and when he thinks the man whom he is flattering but little better than a fool.

"The Kafir is greedy and stingy. He is very fond of cattle, and of money also, when he has learned what it is. With the exception of the practice of hospitality, which has been alluded to, he is a miser, and influenced by an unaccountable impulse to hoard. It is a maxim with him that, 'It is better to receive than to give.' It is almost impossible to ascertain what a Kafir is worth. He always pleads poverty and hunger. However easy in circumstances he may be, he is always unwilling to buy clothes. All his cash must be turned into cows. It is to buy cows that he works and saves. The Kafir's mode of taking care of his money is to tie it up in a piece of rag, with so many knots that it is next to impossible even to get the fastenings undone, otherwise than by the adoption of Alexander's plan in a similar case.

"Beneath their light-heartedness, sociality, and politeness, the Kafirs have a considerable vein of grosser ore. They quarrel, as well as talk. They easily take offence, and their most usual mode of settling the dispute in such cases, is to club each other fiercely. The ladies of a kraal may sometimes be seen rating each other soundly with their heads just protruded from the

low portals of the several huts; and occasionally, when the verbal sharpness has acquired a certain edge, they rush forth upon each other, and continue the dispute, at the point of the nail. In cases of extremity they get their little affairs finally brought into arrangement by the authoritative application of the marital club. The anger of the wild Kafir is blind and unreasoning rage, when it has reached a certain point. As might be expected, in this respect, uncivilized barbarians very much resemble the lower and irrational members of creation. When they break through the surface-shell of good humor and politeness, they are devoid of all farther restraint, and then fight like dogs, which turn the sharp tooth towards an antagonist's throat, until one or other of the combatants is beaten or cowed. It must, however, be added that the Kafirs are not, as a general rule, vindictive in their resentments. In Kafir-land the moral tempest commonly passes by as quickly as the thunder-storm; and when the sunshine again breaks out, it is without any cloudy obstruction from revenge, or moroseness."

In all the configuration, scenery, and climate of this part of Africa, there is a remarkable degree of uniformity and moderation, qualities in which the native mind, for savages, is not deficient; nay, in which, but for certain opposing causes, it would greatly excel. No country, bordering on the ocean, presents fewer harbors, so few and such moderate indentations, and has so seldom an island lying over against it to give variety and awaken enterprise. The rivers, too, though numerous in this region, are generally small, rapid, and short, with high, precipitous banks, affording no facilities for

navigation and commerce. Hence, all the expanding influence which navigable rivers, an open sea, and contiguous islands have given other nations, has always been wanting here.

But the prevailing temperature so tepid, soft, and enervating, has doubtless done more than the tame features of the country to weaken or suppress in this people that rugged nature for which savage tribes are proverbial, and to indispose their minds to deep thought and arduous enterprize. Man is, by nature, at best, but a lazy animal, and will doubtless be so always and everywhere, but for the urgent necessity under which he is laid by a severe climate, sterile soil, or other circumstances, to rouse himself to thought and effort. Hence, in a country where the appetite is not quickened by pinching cold; where life can be sustained for a time, at least, upon wild herbs and roots; where clothes are often an incumbrance, and fires are required rather for cooking than for comfort; and where the houses, more a protection from wind and rain than from the cold, may be of the rudest kind; what is there to stimulate a people, destitute of moral principle, to make those attainments in a knowledge of the arts and manufactures on which food, clothing, and habitations depend in colder climates, and to which the strength and refinement of the mind in those climates is so much indebted?

So far as the mild, moderate, uniform features of the country have served to subdue or attemper the wild nature and fierce passions so common to the savage, and to attune the mind and heart of this people to more harmony and peace than they would have cherished in other circumstances, the native of Natal has cause for grati-

tude, and to say, "My lines have fallen to me in pleasant places, I have a goodly heritage." So far, again, as he has abused his freedom from the necessity of acquiring a knowledge of the arts to obtain a subsistence, and has thus failed of the blessings, both mental and moral, not to say physical, which the acquiring of such knowledge imparts, he may yet be reclaimed, and laid under tribute, as it were, to good, by being instructed as to his duty and shown the moral evil, the actual guilt, which his neglect incurs. The heart once truly convinced of folly, and of wrong, and made right, will make the whole man "a new creature," and lead to an outward observance of as many proprieties in dress, food, and habitations, and to the exercise of as much intellect and good taste in these things, as the sterner teachings and requirements of mere climate and other outward circumstances could ever induce.

But from the enervating influence of the climate upon the bodily constitution, and chiefly, though not wholly, through that upon the mind, there can never be a total escape for those who dwell here; though, doubtless, much may be done to counteract and modify that influence. There is, however, this also to be considered, that in such a climate, for a great part of the year so bland and beautiful, (though not without sudden changes and pestiferous localities,) men may really enjoy more life in a given space of time, than in another of a more severe and bracing character. If life is measured by the extent of its freedom from the annoyances which some climates present, and by the amount of positive enjoyment which may be derived from palmy groves and a shrubbery of living green, and from soft airs suf-

fused with the sweet odor of flowers which never cease to blossom on open plains and sloping hills, and banks of meandering brooks, rather than by the numerical length of the months and years to which life may be drawn out; it will be seen that even in this respect nature has made her allotments to man with no very unequal hand. For though she has given the dwellers in this land a climate of a debilitating tendency, pre-eminently so to those who abuse it, or abuse themselves under its influence, she has also freed them from many of the sufferings incident to an inclement sky, and set before them some peculiar sources of pleasure while life does last.

To these milder features of the country, these months of mellow atmosphere, evergreen groves, ever-blooming fields, the natives are, no doubt, not a little indebted for some of those more pleasing traits which are apt to attract the attention of the intelligent, unbiased resident. By one of this class they are as happily and truthfully sketched as the darker side of the picture at which we have just glanced. "As a general thing," says this writer, "the affections of the Kafir are gentle, steady, and enduring. Grown men may be commonly seen in their kraals, fondling and nursing their children. Passion is far from being highly developed in his nature, excepting when it is called forth by some excitement or phrenzy, such as that of war. Under such circumstances, he becomes a fierce and uncontrollable man. He possesses a very tolerable opinion of himself; and is generally observing, sagacious, and shrewd, and very slow to attach faith to what seems to him unusual or strange. He is inclined to despise luxury, and to hold

that things which are simply useful are beneath the attention and regard of dignified men. The Kafir of high station is almost always reserved and self-possessed, but studiously polite towards those with whom he has grounds for intercourse.

"First and foremost among the qualities that come out prominently in the Kafir, when intercourse is held with him, is his lightness of heart and cheerfulness. However the case may be in the matter of work, he is always ready to dance and sing, or laugh and play. Let him have but the smallest occasion, and he will laugh without ceasing. This frame of mind is in a large measure due to the entire absence of what civilized men call 'care.' His wants are very few; and those wants are almost entirely provided for by nature. The mealies, the pumpkins, and the corn spring from the ground in abundance; the cattle multiply and fatten upon the wild pasture; the children bring themselves up, and find their own place. An old and experienced missionary in Natal remarks that he has never been able to preach to his Kafirs from the text, 'Take no thought for the morrow!' The Kafir never does take thought of the morrow. Futurity has for him no practically recognized existence, and one consequence is that he is not galled by the spur which above all other things makes the civilized man anxious, fretful, and ill-tempered. It is generally remarked that when Kafirs live long in the employment and under the influences of white men, they generally lose their cheerfulness and lightness of heart, and become sulky and morose.

"The Kafir is by nature as social as the ant, which

makes its hillock-nests upon his plains. The men assemble day by day, and pass their time in incessant conversation. To sit together, and snuff, and talk, and then to dance and sing, is the prime enjoyment in Kafir existence. It must also be added that the talk is, not uncommonly, earnest and concerning grave State affairs.

"The hospitality which is universally practiced among Kafirs is a natural and necessary result of their social disposition. No traveler in Kafir-land ever used to think of taking food with him on a journey, or of offering to pay for what he received. The Zulu and Natal Kafirs are now, however, learning through their intercourse with white men, that such is not the custom of civilization.

"Another result of the strong social instinct of the Kafir, is a readiness to sympathize with those of his people who are in distress. Wherever there is sickness, the neighbors and friends make constant visits of comfort and condolence; and when bereavement takes place, an innumerable staff of assistant mourners immediately appears.

"The Kafir is essentially polite. This is possibly also a consequence of the strength of his social instinct. Salutations are constantly given when visits are made. The host receives his guest with, *Sa ku bona*, 'we see or respect you.' The guest on taking leave says, *Sala kahle*, 'farewell;' and the host replies, *Hamba kahle*, 'go well.' In the statement of a disputed case before a chief, the plaintiff or complainant is allowed to speak as long as he pleases, and then the defendant has the same grace granted to him. No one ever thinks of interrupting either of the parties. The same also is the

case in familiar conversation. At feasts, all who are to share, group themselves according to their proper positions, as old men, young men, boys, matrons, young women, and girls, and wait patiently until the head-man who is presiding apportions the proper share, and then render thanks. No one begins to eat until all are served.

"The Kafirs have a very fine and correct sense of justice. They never murmur at the infliction of any punishment or penalty that has been deserved. There is scarcely any jury in the world which would be more ready to find a verdict of 'served him right,' in a case of merited penalty, than one impannelled from Kafir men.

"There is perhaps no more astonishing trait of the Kafir character, at least so far as the tribes surrounding Natal are concerned, than the scrupulous honesty of almost every individual. The houses of white settlers are left without fastening on window or door, and unwatched from year's end to year's end. Articles of linen and clothes are habitually left on the open ground to dry and bleach. And yet it is an occurrence of the rarest kind that any article, however trifling, is missing."

Now, in all these varied characteristics of the Zulu-Kafirs, there is much to encourage the missionary, and every philanthropic heart, to make efforts to enlighten and save the race. Even the worst traits are only so many proofs of what eminence they might attain as Christians, could they be converted, and led to consecrate themselves, their days and energies, to the service of the true God. Those very faculties by the abuse of which they have become famous for superstition and

iniquity, once sanctified and used aright, may yet make them as eminent for good as they have been for evil. And as the African has a character of his own, even in his ignorance, in his barbarism, and sin, so, when he shall awake, arise, and stretch out his hands to God, his new life will doubtless be found to differ somewhat from that of the other great branches of the tripartite human stock. Nor, if we take the leading traits of his present character to be any index of what shall be those of his new and Christian character, will his peculiar type be without its place, use, and glory, in the great family of regenerated men—the one body of that Church which shall be gathered *out of all nations*, "When Ethiopia shall stretch out her hands to God,"—the African race be converted and gathered with the sons of Shem and Japheth, into the one fold of Christ? "For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another;" having gifts, however, which differ according to the grace that is given to us. In the Shemitic branch we have already had a manifestation of the spiritual,—an earnest, serious, self-relying soul,—*the will*, as it were, of the human race; in the Japhetic, a manifestation of *the mind*, the intellect,—all those higher powers which give us politics, science, and the fine arts; for a marked manifestation of *the heart*,—the susceptibilities, emotions, affections, we must look to the sons of Ham.

Indeed, the very nature of the African exhibits in itself a remarkable "union of recipiency with passion." Being of a plastic, ductile, docile disposition; having

nothing of the hard, self-asserting nature of the Goth; indisposed to stamp his own individuality upon others; the African is not likely to become famous, as the sons of Japheth have, for carrying on conquest and planting empires in other parts of the globe; nor for enlarging and enriching the domain of politics and jurisprudence, science and the fine arts. Nor yet are we to expect from the African an exhibition of so much that is simple, sublime, self-reliant,—so much that is capable of being continuously bent to one object; of preserving itself separate, exclusive, and peculiar, for ages,—as we have had in the sons of Shem. But are there no other possible traits of character, which, in the coming ages of the world, in the future unfoldings of that plan of redemption which the Maker and Ruler of men has devised for their recovery from sin, shall be deemed equally important and glorious?

There is much of deep, happy thought in the remark of Prof. Shedd, that—"The African nature possesses a latent capacity fully equal, originally, to that of the Asiatic or the European. Shem and Japhet sprang from the same loins with Ham. God made of one blood those three great races by which he repopulated the globe after the deluge. This blending of two such striking antitheses as energy and lethargy, the soul and the sense; this inlaying of a fine and fiery organization into drowsy flesh and blood; this supporting of a keen and irritable nerve by a tumid and strong muscular cord,—what finer combination than this is there among the varied types of mankind? The objection urged against the possibility of a historical progress in Africa, similar to that in the other continents, upon the ground

that the original germ and basis was an inferior one,—an objection that shows itself, if not theoretically, yet practically, in the form of inaction, and an absence of enthusiasm and enterprising feeling when the claims of Africa are spoken of,—this objection is invalid.

"The philosophic and the philanthropic mind must, both alike, rise above the prejudices of an age, and look beyond a present and transient degradation, that has been the result of centuries of ignorance and slavery. If this be done, the philosopher sees no reason for refusing to apply the same law of progress and development (provided the circumstances be favorable, and the necessary conditions exist) to the tropical man, that he does to the man of the temperate or the arctic zones; and no reason for doubting that, in the course of time, and under the genial influences of the Christian religion—the mother of us all—human nature will exhibit all its high traits and qualities in the black races, as well as in the white. And certainly the philanthropist, after a wide survey of history; after tracing back the modern Englishman to the naked Pict and bloody Saxon; after comparing the filthy savage of Wapping and St. Giles with the very same being and the same blood in the drawing-rooms of Belgrave Square—has every reason for keeping up his courage and going forward with his work There have been much stranger transformations in history than the rise of African republics and African civilizations, and African literatures will be."

CHAPTER XIV.

ZULU LANGUAGE AND LITERATURE.

THE striking peculiarity of the Zulu language is that curious cluck or smack, a sharp, shrill sound, occurring in some words, perhaps one in ten or a dozen, which is known as a "click." This peculiar sound constitutes an elementary part of the word in which it occurs, as much so as its vowels or consonants. Indeed the native is not aware of its being at all peculiar. So far as my knowledge extends they are to be found in no language save the Zulu and some of its cognates.

Of these clicks there are three kinds; the dental, which is made by placing the tip of the tongue upon the front teeth and then withdrawing it suddenly, so as to produce a sharp kind of kissing sound; the palatal, which is a kind of sharp crack, or smack, made by the tongue in the roof of the mouth; and the lateral, which is a similar sound made by the sides of the tongue in conjunction with the double teeth, a sound not unlike that sometimes made to urge on a horse. If we look for the origin of these peculiar sounds, or for the reason why they were ever employed as a means of indicating an idea, we shall doubtless find it in that principle which is usually denominated the *onomatopoetic*, or an

effort to suit the sound of the word to the thing signified.

One of the most important points in which the Zulu language differs from the English and many others, is found in the fact that, for the most part, the formative letters precede the root; that is, most of the changes, the inflections, to which a word is subject, are made in the beginning of a word; thus, *umfana*, boy; *abafana*, boys: *inkomo*, cow; *izinkomo*, cows: *izwi* or *ilizwi*, word; *amazwi*, words. So in the adjective; *umfana omkulu*, large boy; *abafana abakulu*, large boys: *inkomo enkulu*, great cow; *ilizwi elikulu*, great word. So in the possessive pronouns; *abafana bami*, my boys; *izinkomo zami*, my cows; *ilizwi lami*, my word.

From these examples it will be noticed that there is a peculiar alliterative agreement among related words, —the adjectives and pronouns taking a prefix which accords with the preformative or incipient part of the noun with which they agree, or to which they relate; thus, *abafana abakulu*, large boys; *abafana bami abakulu*, my large boys; *ilizwi labafana*, word of the boys; *izinkomo zabafana*, cattle of the boys.

And then, too, the personal pronoun takes a form to correspond with the incipient portion of the noun for which it stands; thus, (*abafana*) *ba tanda*, (boys) they love; (*izinkomo*) *zi tanda*, (cattle) they love; (*ilizwi*) *li tanda*, (the word) it loves. Now, in English, talking about boys and cattle, if I say *they love them*, you might be in doubt whether I meant to say the cattle love the boys, or the boys the cattle; but not so in the Zulu,—the form of the pronoun showing to what noun it refers; thus, *ba zi tanda*, they love them, literally,

they them love,—that is, the boys love the cattle; *zi ba tanda*, they them love,—that is, the cattle love the boys.

From all this it will be seen that the Zulu allows of great scope and variety in the arrangement of words in a sentence, and at the same time gives you great clearness and precision as to what is meant. Thus, in the phrase—'the face of the animal which is large,' one might be in doubt as to what 'is large;' not so, however, in the Zulu phrase—*ubuso benkomo obukulu*, where the form of the adjective *obukulu*, great, leaves no doubt that it is meant to describe *ubuso*, face. So, too, though the most natural and common order is to put the noun-nominative before the verb, and the noun-objective after the verb, yet both may either precede or follow; thus, for the English—'the boys love the cattle,' we may say either *abafana izinkomo ba zi tanda;* or *ba zi tanda abafanda izinkomo.*

At first sight, nothing seems more confused and complicated than the Zulu language; yet, when we come to look carefully into its forms, changes, and laws, we are obliged to admit that no language of which we have any knowledge, can lay claim to more order and regularity, flexibility, and precision. Thus, nouns are divided into eight classes, according to the form of their incipient element, and the manner in which they make the plural. *Umfana*, boy, belongs to the first class; *ilizwi*, to the second; *inkomo*, to the third; and so on,—the plural of the first being made in *aba*, of the second in *ama*, and of the third in *izin.* Each class and each number has its own form of the pronoun, personal or verbal; as, *u*, *ba; li*, *a; i*, *zi:* each, its own form for the relative; as, *o*, *aba; eli*, *a; e*, *ezi;* each, its own

form for the possessive; as, *ake*, *abo; alo*, *awo; ayo*, *azo*,—and so on. And then, too, each class and number has its own preformative letter to be used in forming the possessive; as, *u*, which passes over into its semivowel *w*, for the first class, singular; *b* for the plural; *l* and *a* for the second class; *y* and *z* for the third. Thus, for the possessive *my* or *mine*, (the ground form for which, as it were, in Zulu, is *ami*, that is, *a*, of, and *mi*, me—of me,) we have, *wami*, *bami; lami*, *ami; yami*, *zami*, according to the class and number of the noun; as, *umfana wami*, my boy; *abafana bami*, my boys. For the possessive *his* or *her*, if the noun be of the first class, we have the ground form, or basis, *ake*, *a* of, and *ke* him,—and then *wake*, *bake*, *lake*, &c., according to the noun possessed; as *umfana wake*, his boy; *ilizwi lake*, his word; *izinkomo zake*, his cattle. For the possessive *their*, referring to persons or to nouns in *aba*, as *abafana*, boys; *abantu*, people,—the basis being *abo*,—we have *wabo*, *babo*, *labo*, *abo*, *yabo*, &c., as, *ilizwi labo*, their word; *izinkomo zabo*, their cattle. And for the possessive *their*, referring to nouns in *izin*, as *izinkomo*, we have, in like manner, *wazo*, *bazo*, *lazo*, *azo*, *yazo*, &c., as, *ilizwi lazo*, their voice; *isibaya sazo*, their fold; *izimpondo zazo*, their horns.

Now, when you come to carry this through all the eight classes of nouns, singular and plural, you will find that there is no small number of forms for each class and kind of the pronoun. But for all this, complicated, exact, and numerous as these forms are, the native never makes a mistake, or talks, as we say, ungrammatically. Even the children seem to find it as

natural and easy to speak properly in respect to grammar as they do to eat and sleep.

The Zulu language pays a high regard to euphony. No doubt this is owing in part to the fact that it has ever, till recently, been addressed solely to the ear. Some of its ideas of euphony are peculiar to itself; others are founded on general laws, such as prevail more or less in all languages. Hence, some of the forms and changes on which it insists for euphonic purposes, are external, accidental, and to be attributed to the taste, fashion, or caprice of the people; while others are internal and necessary, the reasons for which are to be found in the very structure of the language, or in the physiological character of articulate sounds. Perhaps no language can lay a better claim than the Zulu to an exemption from two great faults,—on the one hand, that superabundance of vowels and liquids which produces excessive softness; and on the other, that superabundance of consonants which produces excessive harshness. The happy mean which it has observed in its intermixture of mute consonants with vocalic and liquid sounds makes it both pleasing to the ear and easy to speak.

One of the greatest defects of the language, as might be supposed, is the paucity of words, especially those which are most needed for the expression of moral and religious thoughts. The people having few ideas on subjects of this kind, their words are few also. Yet, even here, the case is not so difficult as might be presumed. In some instances we are able to convert a word from a secular to a sacred use. And then the language is yet young, as it were, uncultivated, waiting

to be developed and fashioned for the largest and noblest ends. One root will often give you a large stem, with a good number of branches, and no small amount of fruit. Thus, from the verb *bona*, see, we have *bonisa*, cause to see, show; *bonisisa*, show clearly; *bonela*, see for; *bonelela*, look and learn, imitate; *bonana*, see each other; *bonelana*, see for each other; *bonisana*, cause each other to see, show each other; *bonakala*, appear, be visible; *bonakalisa*, make visible; *umboni*, a seer; *umboneli*, a spectator; *umbonelo*, a spectacle; *umbonisi*, an overseer; *umboniso*, a show; *isibono*, a sight, curiosity; *isiboniso*, a vision; *isibonakalo*, an appearance; *isibonakaliso*, a revelation, —and all this without going into the passive voice; as, *bonwa*, be seen; *boniswa*, cause to be seen; *bonisiswa*, cause to be clearly seen, *et cætera*. I doubt if the German, Greek, or any other language can exceed the Zulu in the scope and liberty which it gives for the formation of derivative words.

The liberty which it gives for combining two or more words, so as to form a significant compound, is another point worth mentioning. In this way we get *impumalanga*, east, from two words—*puma*, come out, and *ilanga*, the sun; *inchonalanga*, west,—from *chona*, sink, and *ilanga*, sun. So, *inhlilifa*, an heir, comes from combining two words which signify, "to eat the estate of the deceased;" while *inhlulanhlebe*, a bat, signifies "a long-eared animal;" and *ihlolenkosikazi*, the jasmine, "queen's eye."

Many of the names which the natives give to persons, places, rivers, mountains, are also compound terms; and, whether simple or compound, the most of them are

significant Thus, *Amanzimtoti*, the name of a stream, signifies "sweet water;" *Inhlangukazi*, the name of a tall sugar-loaf mountain, signifies "a tall reed." I once had a great stout boy to work for me, whose name signified "man of the mountain;" and another, of a cunning, crabbed disposition, who was called by a name signifying "strength of the wolf." One is called *spear*, another *hatchet*, another *money*, another *whiskers*. The names which the natives give the white people are often appropriate and amusing. Thus, one who wears spectacles is called *glasses;* one who keeps a good look-out for those in his employ, *eyes;* one who moves about briskly, with a staccato step, *crackle-gait*.

The native has no *family*, or *surname;* though he is sometimes designated as the son of so-and-so. A man also not unfrequently designates his wife, that is, one of his wives, as the daughter of so-and-so,—a practice which had its origin, doubtless, in polygamy; since the term *my wife*, or *Mrs. so-and-so*, would often be ambiguous where a man has half a dozen wives.

But I must pass to the *literature* of this people, and give a few samples of it,—if, indeed, that which is produced by a people ignorant of *letters* can be called literary.

The most of their songs consist of only a few words, which they repeat over and over, with such musical variation as their national taste and habit, or their individual fancy may dictate. Thus, a company of travelers may go singing what amounts to nothing more than *so-so, so-so;* while the substance of another song is summed up in the two words—*he saith, he saith, he saith*,—which, like "*so-so, so-so*," mean, I suppose,

about as much as our *do-re-mi*, or *lullaby*, *lullaby*. Their songs often have a special fitness for the occasion; as, when a man, in search for a lost cow, goes humming—

Ma i ze inkomo yetu, si ya yi biza;
Si ti, ma i ze, ma i zeke;
Ma i ze kumi, ma i zeke;
Ma i ze inkomo yetu, si ya yi biza.

That is—

Our cow let her come, we are calling her;
We say, let her come, let her come, so let her come;
Let her come to me, then let her come;
Our cow let her come, we are calling her.

Several natives spent a rainy day, hard at work, digging out and killing three or four porcupines, which had made them trouble in their gardens; and the next morning one of them passed my door, singing the following song, which I was told, he indited for the occasion;—though the language would seem to indicate that he was thinking quite as much of the Zulu people as of porcupines and potatoes:—

Truly, oh truly, they'll perish anon,
The land of the Zulu so slyly they leave;
All the people they come, they come,
The land of the Zulu so slyly they leave.
Truly, oh truly! &c.

The young men sometimes pass an evening in their hut, playing the *gumbu*—a musical instrument made by attaching a calabash to the middle of a bow which keeps a cord in tension between its two ends,—the player and his companions singing some kind of a song, called a *hut* song, or an *evening* song; of which the following, with

regard t: an expected attack to be made upon them, is a specimen—

Let peaceful tribes be undisturbed;
We hear it said, there are foes at hand;
Little do they know of Kula kwa Zulu;—
That the soldiers of Sanku are there,
Now waiting for orders all rivers to cross.
Come, show thyself, thou tiger of kings!
Let peaceful tribes, &c.

The following will serve as a specimen of their hunting songs. The last two lines have respect to a law among them, that the animal belongs to the party who gives it the first wound. Hence, if a man would get any thing, he must aim at a fresh beast, and not stop to kill one that is already half dead.

Hurrah! hurrah! hurrah!
A whirlwind! the buffalo!
Some leave and go home;
Some pursue and obtain;
We shoot the rising,
But leave the wounded.
Hurrah! hurrah! &c.

Having finished a hunt, the parties assemble with the game, which they lay together in a pile, and sing some joyous, parting song, of which the following is a sample—

Come, let me go, Umchengele;
I must look for the cows of my father.
Where has the son of Masina gone?
He went with Zingane son of Yabane;
Never, oh never, never, never!
That hunt was a good one, give us a fill.

The following is a compound of praise and prayer which is said to be offered by the kings to the shades of their ancestors:—

Then hear, O king, thou tallest of the tall;
Son of Kumede Mandondo, splendid and fair!
While I linger I would implore the first-born:
O great progenitor of Jama! let us twist us a rope,
And ascend up to heaven where ghosts never come,
But break their tiny toes if to mount they try.

In addition to these common, domestic, hunting, and religious songs, if the last can be called religious, there is another class which the people sing in honor of their kings. As they consist chiefly in attempts to eulogize the monarch; rehearsing and extolling what they profess to regard as his virtues,—his strength, courage, and valor, and his many wonderful deeds, they may be called *heroic songs*, or a kind of eulogistic rhapsody. And since the object of the panegyrist is to call the king by such names and recount such deeds as are most pleasing to his majesty, and such as will set him forth in the most desirable light in the eyes of the people, the fearful titles, the savage character which are given him by the royal eulogist, are a sad index to the moral condition of poet, prince and people. You will find, however, here and there, a good turn of thought, a bold figure, and some of the marks of a poetic genius.

The *isibongo*, royal rhapsody, or song, in honor of the king, whether Chaka, Dingan, or some other princely personage, generally opens with something like the following:—

Bayeti, 'mngani! wena 'yinkosi! wena umnyama!
Wena wa kula, be libele; wena u nga ngentàba.

That is—

Hail, my lord! thou art king! thou art black!
Thou hast outgrown others; thou art like a mountain.

The closing lines of the following song show how gracefully the Zulu poet can retire from His Majesty's presence, when he has said what he has to say in his praise. The piece seems to be but a relic of what was sung in old time to one of the first of the kings of the Zulu race. The old Zulu warrior who gave it to me described it as the fragment of a song

IN HONOR OF SENZANGAKONA.

Thou dark grave of Nobamba!
Ever noosing the ankles of foes at home and abroad;
Black spotted beast of Zwa Ngendaba;
Thou deadly destroyer of Makanda and Unsele;
Voracious consumer of the root and the branch;
Descendant of Menzi! plundering till plunder is gone;
Thou fount of Nobamba! drinking of which,
I dropped down dead, and sunk into the shade of Punga.

Nobamba was one of the first of the great royal towns of the Zulu race. The term "Menzi," (Umenzi,) as now used, signifies *maker*, and is often employed by us to designate God as the Maker of all things. Perhaps it was designed to convey some idea of that kind when the poem was composed.

SONG IN HONOR OF CHAKA.

Thou striker of poison into every conspirator,
As well those abroad as those who're at home;
Thou art green as the gall of the goat;
Butterfly of Punga, tinted with circling spots,
As if made by the twilight from the shadows of mountains,
In the dusk of the evening, when the wizards are abroad;
Lynx-eyed descendant of Punga and Makeba,
With looking at whom I am ever entranced.
What beautiful parts! a calf of the cow!
The kicking of this cow confuses my brain,
Kicking the milker and accepting the holder.

In the foregoing song the words "calf of the cow" designate Chaka as the son of Senzangakona, a worthy son of worthy ancestor, "true chip of the old block," as we should say. The last line, "Kicking the milker and accepting the holder," refers to the fact that a vicious cow requires one to hold her by the nose and horns, while another milks; and the design of the figure seems to be to represent, at once, the power, the caprice, and the sovereignty of the king, putting one to death, and promoting another to honor, without any apparent reason.

SONG IN HONOR OF DINGAN.

Thou needy offspring of Umpikazi, (the hyena,)
Eyer of the cattle of men;
Bird of Maube, fleet as a bullet;
Sleek, erect, of beautiful parts;
Thy cattle like the comb of the bees,
A herd too large, too huddled, to move.
Devourer of Umzilikazi of Machobana;
Devourer of 'Swazi, son of Sobuza;
Breaker of the gates of Machobana;
Devourer of Gundane of Machobana;
A monster in size, of mighty power;
Devourer of Ungwati of an ancient race;
Devourer of the kingly Nomafu;
Like heaven above, raining and shining.

SONG IN HONOR OF UMPANDE.

Thou brother of the Chakas, considerate forder!
A swallow which fled in the sky;
A swallow with a whiskered breast;
Whose cattle cross over in so huddled a crowd,
They stumble for room when they run.
Thou false adorer of the valor of another;
That valor thou tookest at the battle of Makonko.
Of the stock of Ndabazita, ram-rod of brass,
Survivor alone of all other rods;

Others they broke, and left this in the soot,
Thinking to burn it some rainy cold day.
Flesh of the bullock of Inkakavini!
Always delicious, if only 'tis roasted,
'Twill always be tasteless, if boiled.
The woman from Mankebe's delighted;
She has seen the leopards of Jama,
Fighting together between the Makonko.
He passed between the Intuma and Ihliza,
The celestial who thundered between the Makonko.
I praise thee, O king! son of Jokwane, the son of Undaba,
The merciless opponent of every conspiracy.
Thou art an elephant, an elephant, an elephant,
All glory to thee, thou Monarch who art black.

Some of the more important historical incidents referred to in this song have been noticed in former chapters. When Dingan killed Chaka and others, he was persuaded to leave Umpande alive—"Survivor alone of all other rods." When the natives wish to season a walking-stick or other bit of wood, or preserve it for future use, they often stick it up in the roof of the house, directly over the fire-place. With this fact in mind, you will see the pertinency of the lines—

"Others they broke, but left this in the soot,
Thinking to burn it some rainy cold day."

The phrase, "considerate forder," in the first line, refers to Umpande's taking advantage of the time to flee while Dingan's army was off on a plundering expedition in another direction. "The woman from Mankebe" was Umpande's wife, who is represented as present and "delighted" at the battle between her husband and Dingan at the Makonko, of which I have spoken in connection with the Boers.

These brief and imperfect samples of Zulu song will

serve to give at once some notion of their genius and of their degradation. We see here what they count noble and valorous. In their low views of excellence we read the story of their fallen and savage condition, their need of elevation, of light, and all that Christianity confers on ruined man.

CHAPTER XV.

HISTORY OF THE AMERICAN ZULU MISSION FROM 1834 TO 1843,—THE FIRST NINE YEARS OF ITS EXISTENCE.

"Ye Christian heralds! go, proclaim
Salvation through Immanuel's name;
To distant climes the tidings bear,
And plant the rose of Sharon there."

THE Rev. Dr. Philip, of Cape Town, superintendent of the London Society's Missions in South Africa, seems to have been the first to call the attention of Christians in America to this part of the world as a field for missionary operations. In 1834, the American Board of Commissioners for Foreign Missions sent out six men, three of whom were designated to the maritime region, among the Amazulu, and three to an inland district, among Umzilikazi's people. On the 3d of December this party, with their wives, set sail from Boston, in the ship Burlington, and reached Cape Town on the 5th of February, 1835. In about six weeks, the Rev. Messrs. Lindley, and Venable, and Dr. Wilson started in their ox-wagons for the interior; and at the end of about seven more weeks, having traveled six hundred miles, they reached Griqua Town. Here they remained five months with English missionaries, affording their weary

cattle a chance to rest, and giving themselves to the study of the language, preparatory to a farther advance and future labors among the people to whom they had been sent.

The overland route to the Zulu field being counted unsafe, in consequence of a Kafir war which had just now commenced, the other missionaries—Rev. Messrs. Aldin Grout, and Champion, and Dr. Adams—remained at the Cape, waiting the termination of hostilities or an opportunity to reach Natal by sea. In July they left the Cape for Algoa Bay, where they remained till the 7th of December, then took ship, and in two weeks, Dec. 21st, 1835, they cast anchor in Port Natal. Landing, the next day, they found a few white people, chiefly hunters and traders, of whom they purchased a span of oxen for the wagons which they had brought with them from the old colony, and started at once on a trip of a hundred and fifty or sixty miles, to visit the Zulu chieftain, Dingan, at his residence in Zulu-land, and get permission to settle in his country and to labor as missionaries among his people. Two weeks brought them to the capital. Here they were received and treated with kindness; though the king seems to have been slow, if not reluctant, to comply with their wishes in respect to the people just about him. He therefore proposed that they take up their abode and open their school in the vicinity of the port; being allowed, however, to spend some time with him, or among the people in his more immediate neighborhood, till he should know more of the character of their labors. They remained six days at the capital, and were supplied, meantime, with two cows and a goat to slaughter, together with

other kinds of food, such as the king and his country could afford.

Mr. Champion was now left in the country to make arrangements; while the other two, Grout and Adams, returned to Algoa Bay, for their families and effects. As they wished to return to Natal with a good supply of oxen and wagons, they made preparations to come back by an overland route. Mrs. Grout, however, was called away by death, before they were ready to start. She died of consumption, at Bethelsdorp, February 24th, 1836, "full of faith, and rejoicing that she had been counted worthy to leave her country and home on such an errand." The rest of the company soon set off, in their ox-wagons, for Natal; and after about two months' traveling, in a new land, without roads, and through many rivers all without a bridge, on the 21st of May they reached the Umlazi River, where Mr. Champion had prepared a house for their reception. During the absence of his brethren, Mr. Champion explored the country as far south-west as the Ilovu, and selected a site for their first station, on the Umlazi, eight miles west of the Bay. Here he set about building a temporary house on the 22d of February. On the 7th of March he opened a school for the natives; using the shade of a large tree for a school-room, and the earth—the letters written in the sand—for an a-b-c book. The first day he had about a dozen scholars, some of them nurses with infants tied, as usual, to their backs. On the 21st of March he began, with about thirty people, to clear a spot for the mission house at that place. Thus commenced the first mission station among the Zulu Kafirs in the region of Natal.

The other members of the mission having returned from Algoa Bay, the brethren now made a second visit to the king, when he gave them permission to commence a station in Zulu-land. The site chosen was eight or ten miles north of the river Tugela, and about the same distance from the sea, on a stream called—as two others in Natal are called—the Umsunduzi. The name *Ginani*, which was given to the station, is composed of three Zulu words, in which it was designed to embody the promise of our Saviour: "Lo I am with you." It was now arranged that this station should be occupied by Mr. Champion, and that on the Umlazi by Dr. Adams; the labors of Mr. Grout to be divided between the two.

The first work at Ginani was to put up a house, the missionaries dwelling meantime in tents. Their house, built of stones and mud, covered with grass, having neither a board nor a straight piece of timber in it; the floor being made of earth which was taken from an ant-hill; mats and reeds serving for doors and windows; began to be occupied about the middle of November. And though it leaked badly, yet, as a refuge from the scorching sun, it was considered a palace of comfort.

Mr. Champion had now made such proficiency in the language as to be able to tell the people about God in their own tongue. His audience on the Sabbath numbered about two hundred. The king also sent him ten or a dozen pupils, boys and girls, to be taught, which, with others, at the end of eight or nine months, made a school of ten boys and twenty girls. The day school under Dr. Adams' instruction at Umlazi now

numbered fifty; and his Sabbath audience amounted to some five or six hundred, most of whom were also gathered into a Sabbath-school. Meantime the printing-press was set up at Umlazi, and a few elementary books printed in the native language for the schools.

The mission to the interior having been broken up by an attack of the Boers upon the natives, in January, 1837, the missionaries left that field to join their brethren in Natal. Their journey hither was long and tedious. Coming as they did by way of Graham's-Town, which would make a distance of twelve or fifteen hundred miles, and traveling in the usual slow-paced ox-wagon, they were about six months on the way. Their arrival at Natal, however, was a speedy response to the request which their brethren of the mission had just made to the Board, in Boston, for a reinforcement. Mr. Lindley was now stationed at Ifumi, on the Ilovu, about thirty miles south-west from the Bay; and Messrs. Venable and Wilson, at Hlangezwa, on the Umhlatusi, near Mount Umagakazi, in Zulu-land; a hundred and ten or fifteen miles to the north-east of the Bay, thirty or thirty-five miles beyond Ginani. Scarcely, however, had they taken up their abode at these new stations, when their labors were again interrupted, and their lives put in jeopardy by the scourge from which they had suffered in the interior.

The Dutch farmers, after their attack upon Umzilikazi, came also to Natal; and very soon, early in 1838, (as narrated in Chapter VIII.,) they became involved in difficulty with Dingan. Having slain the Dutch embassy, the king sent forthwith for Mr. Venable to come at once with his interpreter and see him. Complying

with the request, and arriving at the gate of the king's capital, Umkungunhlovu, Mr. Venable saw the Boers' luggage, but saw nothing of the men. One of the boys told him they had gone out for a hunt, but every thing looked suspicious. He soon met the king, who told him of the massacre there that morning, adding that the missionaries had nothing to fear, as he considered them his friends. Mr. Venable asked permission to go and see Mr. Owen, of the Church Missionary Society, who was then living near the capital, to which request the king consented. Mr. Owen was found in great distress, having heard of the fate of the Boers, and also seen something of it with his glass, his own house being in sight of the king's kraal. The missionaries decided to leave that part of the district without delay, fully persuaded that there were other evils at hand. With apparent reluctance the king allowed them to depart. But as Mr. Owen's wagon was not at home, Messrs. Venable and Wilson delayed a little for him.

Meantime, Mr. Venable set off on foot to go and see his brother missionary, Champion, and consult with him. He reached Ginani in the evening, but found no one at home. The house was closed and deserted. Weary with his walk of thirty-five miles, in addition to his previous trip to the capital and back, without food, and with no bed save the floor of the verandah, he laid himself down to rest till morning, and then returned to Hlangezwa. The missionaries were not long in completing arrangements to leave this station and go to Natal.

As soon as news of the slaughter at Dingan's kraal had reached Dr. Adams on the Umlazi, well knowing that the circumstances of his brethren in Zulu-land

were anything but desirable, he lost no time in attempting to aid their escape. The swollen state of the Tugela making it impossible for them to ford the river, Dr. Adams despatched a Hottentot and others with a wagon and boat, giving them instructions to leave the wagon on the Natal side of that stream, and, under cover of the night, cross over in the boat, go to Ginani, and urge them to leave without delay. The Hottentot arrived, delivered his message, and offered to drive their wagon for them, if they would start for the Tugela at once; otherwise, he must go back without them. Pained at the thought of leaving till those beyond should arrive, yet seeing no other way, they threw a few things into the wagon, and set off for the Tugela. Reaching its bank, they found that the party left there in charge of the boat had taken fright, crossed over to the Natal side of the river, and gone off with the wagon. The old Hottentot, however, too well aware of the danger of delay in their present circumstances, and preferring to risk his life on the bosom of the broad river, haunted as it was with alligators, rather than be exposed to the peltings of the gathering storm, plunged in, swam over, and got the boat. And thus, little by little, the missionary, his family, their effects, wagon, and all, were brought over, and eventually enabled to reach the Bay in safety. In like manner, those who were farther away—Venable and Wilson—having complied with the monarch Dingan's request to give him the greater part of their goods, made their preparations quickly, inspanned their oxen, and, in due time, found themselves in the company of their brethren at Umlazi and the Bay.

Bearing in mind what has been said in former pages of the state of Natal at this time, it will easily be understood why the missionaries deemed it expedient to withdraw from the field for a time; until the fearful tempest, so near and so certain, should be past. Leaving Mr. Lindley to watch the progress of events and report results, the rest took ship and sailed on the 30th of March, for Port Elizabeth.

The Zulus were not long in getting ready to avenge the attacks which had been made upon them by residents in the neighborhood of the Port. Yet no evil befell Mr. Lindley. Seeing the danger nigh at hand, he took refuge on board the "Comet," a vessel then lying at anchor in the Bay. After the country had been swept, as none but an infuriated Zulu army can sweep, he took passage with Mr. Owen, on the 11th of May; and, after a trip to Delagoa Bay, went to Port Elizabeth, where he joined his family and associates on the 22d of June, 1838.

Several of the mission now returned to America. Mr. Aldin Grout had already gone temporarily, having left Natal in December, 1837. From Port Elizabeth, Mr. Venable proceeded to Cape Town, where he labored for a time; then went on to America, and there, at his own request, received an honorable release from his connection with the Board. Mrs. Champion's health being much impaired by the dangers and hardships to which she had been subject, Mr. Champion went with her to America, where they arrived April 9th, 1839. Nor was he permitted to realize his ardent desire to return again to this field. He labored for a time in the ministry at home; but being soon attacked with a pulmonary

complaint, he went to Santa Cruz, where, on the 17th of December, 1841, at the age of thirty-one, he died. "His life was one of rare consecration to the cause of Christ." Dr. Wilson, who had also gone to America, embarked again on the 27th of July, of the same year, 1839, at New York, and went to join the West African mission, which was laboring at that time at Cape Palmas. Here he remained for two years, diligently engaged in his Master's service, when he was attacked with dysentery; and, on the 13th of October, 1841, taking a cheerful leave of this life, he entered into rest.

The British Government having taken military possession of Port Natal, and many of the affairs of the District beginning to betoken peace and safety, Dr. Adams left Graham's-Town for an overland trip to Natal, where he arrived on the 23d of March, 1839, to ascertain the true state of things, and see what opening there might be for farther missionary operations. Much encouraged by his visit, he carried back a good report, and presently returned with Mrs. Adams and Mr. Lindley, reaching Natal on the 12th of June. Mrs. Lindley having been detained by the illness of one of their children, came by another opportunity.

Mr. Lindley now thought it advisable to devote himself to the instruction of the Boers, and accordingly began to labor among them as a teacher and a preacher; in which course he had both the approval of the Board and the gratitude of the Boers. Dr. Adams returned to his old station on the Umlazi, where he found his buildings yet standing, though bearing marks of an attempt having been made to set them a fire. Nor was he long in learning that great changes had

been wrought—not for the better—among the people of his former charge. Still there was enough to do, and much to encourage him.

In a year from the time of his last return to Natal, he had a Sabbath audience of about five hundred; a Sabbath-school of more than two hundred; a large and flourishing day-school; and an out-station six miles distant, where he went to hold worship every Sabbath, after the home labors of the day were done. Mrs. Adams had a prayer-meeting once a week for adult females, and a school for girls; gave each class a lesson from time to time in needle-work; and soon had the satisfaction of seeing that one of the women gave evidence of having become a new creature in Christ Jesus. The printing-press was also set up, and a few small books printed.

Mr. Aldin Grout, returning from America, reached Natal on the 30th of June, 1840; and after remaining at Umlazi nearly a year, he returned to the Zulu country; re-crossing the river Tugela, with the Boers' consent, in May, 1841. Passing by the now solitary site of Ginani, where he and Mr. Champion had formerly labored, going on also a little beyond Hlangezwa, where Messrs. Venable and Wilson were once stationed, he commenced operations anew, at Empangeni, an eastern branch of the Umhlatusi. He called the station *Inkanyezi*, which means a star. The country around was thickly inhabited, there being no less than thirty-seven kraals, or villages, so near that the people could meet at the station for worship on the Sabbath. For a time, the affairs of the station seemed to prosper. The audience on the Sabbath amounted to two or three

hundred, and the day-school was well attended. At length, however, the king, perceiving that some of the people who lived even at a distance from the station were looking at it and fleeing to it as a place of refuge, and that some who lived about the station were gradually beginning as he thought, to forget their allegiance to him, and to attach themselves to the missionary, sent a military force to punish and destroy them.

Both the missionary and his people were, for some months, in a measure aware that Dingan's favor was not towards them. Hence, the people about the station shunned the king's presence, and kept away from the royal residence,—all which, in its turn, served to exasperate the king, and widen the breach between him and his suspected subjects.

Accordingly, on the 25th of July, 1842, that is, a little more than a year after the station was commenced, an attack was made upon half a dozen of the nearer kraals, three of which the king doomed to utter destruction. In accordance with the Zulu mode, the attack was sudden, and at early dawn. Though no violence was done to the missionary, he thought it no longer safe to remain. He accordingly left the place at once, and returned to Natal, taking with him such of the surviving natives as had attached themselves to him, and felt that their lives were not safe where they were. After spending a few weeks at Umlazi, he went to the Umgeni, six miles north from the Bay, where he took up his abode, and remained four or five months; preaching to a numerous audience of natives on the Sabbath, and waiting to see what way Providence might open for him, for the mission, and for the tribes of the District.

In view of the many reverses to which the mission had been subject, and of the still unsettled state of things in and around Natal; also in view of the prospect that this field would be looked after by English missionaries: and that the funds of the Board could be expended to better advantage in other lands, the Missionary Board now thought it expedient to discontinue the mission. Their committee wrote, August 31, 1843, instructing the missionaries to bring it to a close. The letter reached the mission in the early part of 1844; and Mr. Grout, hearing of a vessel about to sail for Cape Town, took passage to that place with a view of returning to America. Dr. Adams, however, still remained. Thus passed the first nine years of the mission from America to the Amazulu and other heathen tribes in and around Natal.

CHAPTER XVI.

HISTORY OF THE AMERICAN ZULU MISSION, FROM 1843 TO 1862.

BEFORE the arrangements, mentioned in the foregoing chapter, to bring the American Zulu mission to a close, could be carried into effect, the social and political state of Natal assumed a more orderly and hopeful aspect, which induced the mission and the Board to hold on, and so, eventually, to establish themselves and extend their labors among the people. In fact, Dr. Adams continued, steadfast, hopeful, and diligent, at his post, preventing an absolute interruption of the work.

Arriving at Cape Town, Mr. Grout was dissuaded from returning to America. Ministers of the gospel, of various denominations, together with the American consul, and the governor of the colony, in short, men of all classes, took up the subject, and showed in both words and deeds a hearty desire to have the mission continued. A public meeting was held, addresses made, and money raised to defray Mr. Grout's expenses, while he should present the case anew to the Board, and wait farther instructions. The Rev. Dr. Faure, Dr. Philip, and others wrote to the Prudential committee, giving their views of the field, and urging the Board to con-

tinue the mission. In view of all these facts the committee could not doubt the importance of resuming operations in Natal, and accordingly gave the mission instructions to do so,—at the same time encouraging them to hope for an early reinforcement.

Mr. Grout, however, did not wait a reply from the Board before returning to Natal. With an appointment from the governor of the Cape, Sir Peregrine Maitland, as government missionary, with a salary of £150, he returned in June, 1844, to Natal, and selected a site for a station on the Umvoti river, about forty miles north-east from the Port, and six from the sea, where, with the exception of a visit to America a few years since, he has remained to the present time, laboring with untiring zeal and devotion. His appointment from the government was retained about a year, after which his previous connection with the Board was resumed.

Towards the close of this year, 1844, Dr. Adams made a visit to the Cape; and on the 10th of December received ordination as a minister of the gospel; the services being performed by Drs. Philip and Adamson, Messrs. Faure and Brown, clergymen of that place. The offer of an appointment as government missionary was made to Dr. Adams, but, with thanks to the government for the proffer, he declined to receive it. On his return from the Cape he resumed his labors at Umlazi, and indeed throughout the new colony, with a heart full of hope. His Sabbath audiences were large, varying from five hundred to a thousand; their attention to the preaching was good, often earnest and solemn; and their general deportment was quiet and orderly. His Sabbath-

school numbered from three hundred to five hundred, and his day-school about a hundred. Nor did he confine his labors to the station alone, but in the summer season held services at an out-station six miles away, and made occasional tours among the tribes at a distance. Here, his arrival at a kraal was a signal for the people in that and the neighboring kraals to assemble for worship. Having addressed them for half an hour, more or less, he rode to another settlement; and when night came his hut would be filled with men, women, and children, all glad to hear as long as his strength would allow him to speak.

More than ten years elapsed, after the mission first set their feet on the shores of Natal, ere they began to see any very manifest or important results of their labors. But during the year 1846 not only were the Sabbath audiences and day-schools large and flourishing, but the missionaries began also to have hope that a few of their hearers had profited by the truths of the gospel, and become the true friends of God.

In the early part of the year an old woman, Umbalasi by name, once the wife of a distinguished chief, expressed to the missionary a wish to be baptized, and to make a public profession of her faith in Christ. For many months her life had been such as to induce the belief that she had been born of the Spirit. Accordingly, in June of that year, she was permitted to sit down with the missionary and his wife at the table of the Lord, to commemorate with them his dying love. On the 19th of August, two men, then living at Umlazi, came out from their heathenism and polygamy; and, in presence of a sinful and adulterous generation, took

each a wife in accordance with the teachings of the gospel, and the forms of a civilized, Christian government. These men having had two wives each, one of them was now married to the woman who was first taken; the other to the one who was taken last, inasmuch as the first was opposed to his embracing the gospel, and had no desire to remain with him longer. Near the close of the year, another party was married in a Christian manner at Umvoti, who also, in a few months, made a profession of the Christian faith.

On the 15th of August, the Rev. J. C. Bryant reached Umlazi. Immediately after the mission meeting in September, 1847, he went to commence a new station at Ifumi, where Mr. Lindley had begun to labor ten years before; but no trace of that former occupation, which was broken up by Zulu forays, was now to be found. Mr. Bryant remained here, laboring with much fidelity, devotion, and success, for about two years, though suffering from an affection of the lungs. Being relieved from oral labor and the charge of his station, in September, 1849, when Mr. Ireland was located there, he devoted the remnant of his strength chiefly to the work of preparing books in the Zulu language; having a home for most of the time with the writer at Umsunduzi. He died at Inanda, December 23, 1850, beloved and lamented by all who knew him.

In the early part of the year 1847, Mr. Lindley resumed his connection with the mission, and commenced a station a little more than twenty miles north-westerly from the bay, near a mountain called Inanda, from which the station took its name. Here he remained till 1858, when he transferred his station to a new site

INANDA; THE STATION OF REV. D. LINDLEY.

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some miles nearer to Durban, the seaport town. After visiting America he has again resumed his labors for the land to which he has devoted his life.

On the 15th of February, 1847, Mr. Lewis Grout reached Natal; and, after a few months' residence at Umlazi and Umvoti, he commenced a new station, October 1st, on the sources of the Umsunduzi, an eastern branch of the Umhloti, about thirty miles north of the port, and about half that distance from the sea. In the good providence of God he is permitted to remain here till the present time, fourteen years from the day of his landing in Natal.*

The same year, 1847, Dr. Adams transferred his station from the Umlazi river to the Amanzimtoti, some ten or twelve miles farther from Durban, to the southwest; the new site being more centrally situated in regard to the people among whom he wished to labor. Here he remained, diligent and faithful, till called to go hence and rest from his labors. He died on the 16th of September, 1851, a pioneer missionary, whose faith and patience never failed.

The old station (at Umlazi river) was kept up for a year or two, being left in charge of Mr. M'Kinney, who arrived on the 31st of July, and a year later began to explore the country in the region of the Amahlongwa river. He here selected a site for a station about four miles west of the Umkomazi, five from the sea, and forty-five from Durban, and labored till the latter part of 1852. His health failing, he eventually was obliged

* Here he continued to labor, so far as impaired health would allow, still another year, and then returned to America, leaving Natal in March, 1862.

to return to America. Regaining his health he returned to Africa, reaching Natal again in January, 1857, and was designated to Amanzimtoti, where he is still laboring. The station, or rather the site, at Umlazi river, being abandoned by the mission, was taken up by Bishop Colenso of the Church of England Missions.

In January, 1848, Messrs. Marsh and Rood arrived; and soon each began a new station, the former at Table Mountain, the latter at Ifafa. The station commenced by Mr. Marsh was situated on the north side of the Umgeni, forty miles from the sea, and about twenty-five miles to the east of Maritzburg, over against *Umkambati*, or Table Mountain, from which the station took its name. But in view of the difficulty of reaching this locality, the ford on the Umgeni being rocky, and the water often high and rapid, endangering the lives of the missionary and his family, that place was abandoned for another, fifteen miles farther east, or about thirty-five miles west of north from Durban, and twenty-five from the nearest sea-coast, among the sources of the Umhloti. To this place, called Itafamasi, he removed about the middle of 1849, and there continued to labor till laid upon a bed of sickness, where he suffered for two months, and then died on the 11th of December, 1853,—"a brother greatly beloved."

Mr. Rood was first stationed at Ifafa, sixty miles south-west from Durban, where he remained till called to take the place of Dr. Adams at Amanzimtoti, September, 1851. Here, in 1853, his labors were made doubly arduous by having to take charge of a seminary for the education of young men. A failure of health, in 1857, obliged him to seek a change; he went first

into the upper part of the colony, and afterwards to the Cape, with a hope to recover his strength. He returned from the Cape in June, 1858. After remaining a year, with health still feeble, he embarked for a visit to America, leaving the station at Amanzimtoti in care of Mr. M'Kinney.

At the close of the year of which I am now speaking, 1848, the mission numbered eight stations,—Umlazi, or rather Amanzimtoti, Umvoti, Inanda, Ifumi, Umsunduzi, Amahlongwa, Ifafa, and Umkambati, or Table Mountain; together with the same number of ordained missionaries,—Adams, Aldin Grout, Lindley, Bryant, Lewis Grout, M'Kinney, Rood, and Marsh. There were also three out-stations at that time, chiefly under the care of Dr. Adams. The attendance upon preaching was good; and the word was blessed to the hopeful conversion of souls at all the older stations. The number of pages which had been printed, counting from the first, amounted to nearly three hundred thousand.

In 1849, the mission was enlarged by the addition of Mr. Ireland, in February; and Messrs. Abraham, Tyler, and Wilder, in July. At the general meeting in September, Mr. Ireland was stationed at Ifumi, in connection with Mr. Bryant: where he soon came into entire charge of the station, and continues to labor with a good degree of success, to the present time. At the same meeting, Mr. Abraham was appointed to commence a new station at Mapumulo, some seventy-five miles north of Durban, and twenty-five from the sea; where he still continues to labor. Mr. Wilder was designated to the charge of the printing-press, temporarily, or till the printer should arrive. The press was

set up, for the time, at Umbilo, three miles west of Durban. At the meeting in September, 1850, Mr. Butler, the printer, having arrived, Mr. Wilder was released; and, in the following February, appointed to a new station at Umtwalume, seventy-five miles southwest of Durban,—a continuation of the line of stations along the coast in that direction,—where he is still laboring.

In December, Mr. Tyler was stationed in the region called Isidumbi, or Esidumbini, about forty-five miles north of Durban, and twenty from the sea, where he is still prosecuting his work.

During the year 1849, the Rev. J. L. Dohne, a German missionary, who had labored for several years in Kafirland, under the Berlin Society, and subsequently at Pietermaritzburg, among the Dutch, became a member of the mission, and commenced a new station near Table Mountain, on the south of the Umgeni. Mr. Dohne continued to labor here, until 1860, with the exception of a visit to the Cape to get his Dictionary printed; when his feeble health obliged him to relinquish his labors.

His "Zulu-Kafir Dictionary," 459 pages, 8vo. double columns, which was printed at Cape Town, in 1857, containing more than ten thousand Zulu words, etymologically explained, with copious illustrations and examples, is not only the first Dictionary of a South African tongue that can claim any approximation to completeness; but also a living monument of the author's industry, careful observation, and unfaltering perseverance.

At the annual meeting of the mission held in Sep-

tember, 1850, at Umsunduzi, all the members of the mission, fourteen families, numbering forty-six souls, were present; and though nearly fifteen years had elapsed since the mission was commenced, no member of the mission had died in the field. The first grave for any of our number was dug in the following December, when Mr. Bryant died, at Inanda. A nucleus of nine churches had now been formed, containing a hundred and twenty-three members, thirty-six of whom were received during the current year.

During the next year, 1851, two men joined the mission,—Mr. Stone in January; and Mr. Mellen, in August. The former was placed at Ifafa. The latter was appointed to the Umtwalume station, with Mr. Wilder. In 1857, he took the place of Mr. Aldin Grout, then on a visit to America, at the Umvoti station. Leaving Umvoti, on the return of Mr. Grout, in 1859, he went to Inanda, to fill the post of Mr. Lindley, during his absence.

During this and the following year, in fact, from 1851 to 1857, owing in great measure to the social and political state of the country, the mission saw but little fruit of its labors, and had to work chiefly by faith. Through the ill health of Mr. M'Kinney, and the death of Mr. Marsh, two stations were relinquished. The Sabbath audiences at the several stations were small, averaging from forty to two hundred. In 1854, the number of church members amounted, in all, to about a hundred and fifty; and in 1857, to about a hundred and ninety.

The brightest spot in the mission, at this time, was the school, or seminary, for raising up teachers and preachers from among the natives who had professed the

Christian faith. This commenced with nine scholars in 1853. The next year it numbered eleven; the year following, twenty; the fourth year, twenty-five. The health of the teacher, Mr. Rood, was now so far impaired as to oblige him to give up the school; and there being no one to take his place, it was discontinued.

The years 1855 and 1856 were marked by a thorough discussion of the subject of *Polygamy*. In this discussion Bishop Colenso took an active part in defence of the sufferance of polygamy in the church and in opposition to the principles and practice of the American missionaries. The debate was maintained in the Colonial papers and by several pamphlets, and elicited much attention.

During a visit from Sir George Grey, Governor of the Cape colony, High Commissioner, &c., &c., in 1855, steps were taken to secure the use of five hundred acres of land at each of our stations as a glebe for missionary purposes; in addition to which a reserve of six or eight thousand acres was to be laid off round each station for the people. But what was to become of the original, larger reserves or location lands, in the midst of which most of our stations had been planted, did not appear. Sir George's plan, however, is, as yet, but partially executed; though several years have elapsed since it was initiated.

Mr. Pixley reached Natal in January, 1856, and spent a year at Umlazi, as the new site at Amanzimtoti continued to be called,—studying the language of the natives, and aiding Mr. Rood in the school. In February, 1857, he was appointed to rebuild the Amahlongwa station, where he is still laboring. It was at

about this time, also, that a large number of Zulus came over into the colony of Natal to escape the ravages of the intestine feuds in which the princes of the land, Umpande's sons, and their respective adherents were now engaged. Among the refugees were two of Umpande's younger sons, who, with others, through the agency or assistance of Mr. Shepstone, Secretary to government for native affairs, have been committed to the care of Dr. Colenso, Bishop of the church of England in Natal.

In the early part of 1859, the printing-press was set up at Umsunduzi; and in a little more than six months, half a sheet of easy lessons, a translation of the Acts of the Apostles, and a grammar of the Zulu language were printed,—the whole number of pages amounting to nearly three hundred thousand, all large octavo; which, considering the size of the pages and other circumstances, was really more than twice as much as had been done for us, on the presses of the colony, during the seven previous years. These three works were printed in Dr. Lepsius's "Standard Alphabet," which the mission had resolved to adopt. A pity it is, the writer must add, that, before any of these works had been fairly published, much less tried,—in fact, while his grammar was still in press, being now about half printed,—at a meeting in June, which the author was unable to attend, a majority of the mission was found disposed to discard that "Standard" in a very summary manner, and that, too, after it had been carefully prepared in accordance with specifications which the mission had published in previous years. Let it not be supposed, however, that this came through any real

fault or defect in the new "Alphabet." As I have remarked in the "Introduction" to my grammar:—

"It was not to be expected that a new measure of this kind would satisfy the particular preference or prejudice of all parties, especially when it happens that some who think themselves most competent to make an alphabet, or to criticise one which has been made, are really ignorant of the first great principles on which an alphabet should be constructed; and where, too, one person is often inclined to look only at one point, another at another, each with eyes so intent upon his own one point as to exclude a dozen others of equal or greater importance. Nor is it any new thing for new things to be opposed. Even the greatest improvements have often met, at first, with the greatest opposition; the fault being, not in the improvement or change, but in the opponent's ignorance of its value, or in a lack of willingness to accommodate himself to it."

On the 30th of December, 1859, Mr. Robbins arrived at Natal. He was appointed to commence a station on the Umzumbe River, a little beyond the Umtwalume, ninety miles south-west of Durban, yet not far from the sea-coast. Mr. Bridgman, who arrived in 1860, was stationed at Ifumi with Mr. Ireland.

The "Tabular View" of the mission for 1860 gives a general summary of the more important facts, as they then stood. Guided by this "view" we find that the mission now numbers twelve stations, not counting Itafamasi. It also numbers thirteen ordained missionaries and their wives, not counting two temporarily absent. The average size of the Sabbath audiences, of the schools, and of the churches, at the several stations, Umzumbe

excepted, may be learned from a glance at the following table:—

	Sabbath Congregation.	Pupils.	Church Members.
Mapumulo	40	12	1
Umvoti	210	40	50
Esidumbini	45	14	...
Umsunduzi	50	16	13
Inanda	82	16	51
Table Mountain	14	...	2
Amanzimtoti	120	40	47
Ifumi	77	32	30
Amahlongwa	36	7	2
Ifafa	40	10	3
Umtwalume	85	32	15
Total	799	219	224

Three or four native teachers are employed: one at Umvoti; one at Inanda; and one or two others, as also one or two native assistants, at some of the other stations. Ninety thousand pages were printed in Zulu during the year, which, added to what had been done in former years, makes a total of 1,780,680 from the beginning.

From the annual report of the mission for 1860, I make the following extract, which will give my rapid sketch a fitting close. Under the heading, "RESULTS OF LABOR," it says:—

"Christians at home are asking what are the results of missionary labor among the Zulus? They have a right to ask. And we can reply: Though we had had no success, that would not diminish our obligation, or relieve us of our duty, to preach the gospel. Though

there had been no converts, though our discouragements were increased a hundredfold, though the heathen were, if possible, more depraved than they now are, so long as we have the command, 'Go ye into all the world and preach the gospel to every creature,' we would desire cheerfully to continue our work and leave results with God. But we rejoice to say, we see results. There are indications of progress, and the grounds of confidence, as to our ultimate success, are as certain as the word and promise of an unchanging God can make them. It is no small result, that we have gained free access to the heathen people; have acquired their language and committed it to writing; have translated into it portions of God's word; and are prepared to preach, every Sabbath, to hundreds, the words of eternal life. The rapidly advancing civilization; the improved mode of cultivating the soil; the increasing number of foreign implements of labor; the upright houses erected and filled with more and better articles of furniture; the gradual change of native customs; the Christian families gathered; the schools sustained, and the churches organized—all results, direct or indirect, of mission labor—are positive evidence of progress, and encouragements to continued effort."

CHAPTER XVII.

HISTORY OF THE INLAND AMERICAN MISSION, TO UMZILIKAZI AND HIS PEOPLE, AT MOSIGA.

THAT branch of the Americo-African Mission which was sent, primarily, to "the interior," as the inland region was then called, consisted of the Rev. Messrs. Lindley, Venable, and Wilson, with their wives. Arriving at the Cape on the 5th of February, 1835, they provided themselves with wagons, oxen, *et cætera*, and, after six weeks' travel, found themselves at Griqua Town, six hundred miles on their way to the north. Remaining here with Mr. Wright of the London Missionary Society, for some months, then making a visit to the eminent missionary Moffat, of the same society, at Kuruman, another hundred miles farther north,—at length, in the early part of 1836, they set forward, again, for the court of Umzilikazi* at Mosiga. Meeting and conferring with the chief, they received permission to establish themselves at this place. A station was commenced about the middle of June, fifteen months after their departure from the Cape.

Mosiga, Mosika, or Mosega, as some write it,—Insingo, as the Zulus call it, lies embosomed among the hills near the Kashan or Kurechane mountains, the

* By Moffat, written,—*Mosilikatze.*

Empama of the Zulus, the Megalisberg of the Dutch, about 25½° south latitude, and between 26° and 27° east longitude, or a thousand miles north-east from the cape. In this beautiful valley, a basin three or four miles in diameter, and among the hills by which it is surrounded, are some of the sources of the Molopo, an affluent of the Orange, which pours its waters into the Atlantic on the west; and also some of the sources of the Ori and other affluents of the Limpopo, which runs first to the north, then to the east and south, where it takes the name of the Manice, or St. Spirit river, and pours itself into the Indian ocean at Delagoa bay.

In 1832, an attempt was made by the Paris (Evangelical) Missionary Society, to establish a station at this place. But they soon found themselves obliged to abandon the enterprise, on account of the jealousy which prevailed among the tribes, especially on the part of Umzilikazi towards Mokahla who was at this time chief of the Bahurutse. Though Umzilikazi was now living at a distance of some days' travel towards the east, yet he claimed the Bahurutse as tributaries. And, so large were his demands, so great his power, so rapid the extension of his dominion in this direction, that many of the inhabitants of Mosiga, feeling unsafe, soon deserted the district,—some of them following the French missionaries to Motito, a new station which, driven from Mosiga, they had now begun some forty miles north-east from Kuruman. Some of Umzilikazi's people, the Matebele, under command of Kalipe, one of his chief captains, now took possession of the comparatively deserted district; so that, in 1835, the Mosiga basin contained a large military capital, besides

half-a-dozen other kraals, or villages, all of which belonged to the Matebele tribe. Besides these, there were also nearly as many of the Bahurutse people living there in a state of servile dependence upon their near neighbors.

Who, then, was Umzilikazi, or Mosilikatze, as they call him on the Bechuana side of the Kwahlamba range? Arbousset represents him as "the formidable king;" Moffat, as "the Napoleon of the Desert;" Captain Harris, as "the Lion of the North." All this, no doubt, gives some idea of his character. If we seek for his parentage, the home of his youth, and the name of his tribe, we shall find that he was the son of Machobana, who was the son of Ubeche, who was the son of Magauze; that he was born and brought up at the home of his ancestors, Egumeni, at the foot of Mount Ingome, on the Black Folosi, in the northern part of Zulu-land. The tribe or clan of which he was chieftain was called Ukumalo, or Kwakumalo, and sometimes Uhlohlo. Their two largest towns were called, the one Egumeni, the other Esigudeni,—situated, the former above, the latter below, the Ingome mount. Being attacked or at least harassed by a powerful neighbor, Umzilikazi sought the aid of Chaka, and thus became, in some degree, subordinate to the great monarch of the Zulus. This relation, however, was not destined to continue long, especially after Dingan came to the throne. Still professing a kind of allegiance, yet failing to satisfy the claims of that most petulant, uncompromising king, an army was sent to chastise him, and exact the tribute which they and their sovereign held to be their due. Umzilikazi, conscious of his weakness, yet expecting

an outbreak, made timely preparation for flight, set his face and his feet towards the north-west, and so escaped the doom which Dingan had designed to bring upon him. Going out, with his people, from this ancestral abode, leaving the upland sources of the Black Folosi on his left, crossing the Ibivana and Pongolo; then the Umkonto and Ingwempisi, the two most inland branches of the Sutw, or Lusutw; then the Iqwa of the Zulus, the Likwa of the Bechuana, the same which makes the highest source of what the Boers call the Vaal; then the plain called Udede-ngenhlale, and finally the Ubalule, whose waters go down to the west, through the Orange, to the Atlantic,—he reached the Empama, or Kashan mountains, and the vale of Mosiga. Passing beyond the limits of Zulu-land, his tribe seems to have lost their original name *Ukumalo*, and to have been called, sometimes, *Abakwazulu*, or Zuluites, but generally *Matebele*, which is said to have signified *those who disappear*, as behind their large shields.

These Matebele, then, with their chief Umzilikazi, were the people for whom the missionaries, Lindley, Venable, and Wilson, with their wives, went to labor, when they commenced operations in the valley of Mosiga, on the 15th of June, 1836. But Providence had ordered that the time of their sojourn at this place should be most afflictive and transient. Three months' work, with such native help as they could obtain, enabled the missionaries to prepare a dwelling; but, moving into it while the floors were yet damp, which, for want of boards, were made in the usual pioneer African style by covering the ground with a thick layer of ant-hill moistened, pounded, and polished, all save Dr. Wilson

were soon seized with a most distressing and obstinate fever. After eight days' suffering, one of their number, Mrs. Wilson, yielded to the disease. Her body was laid uncoffined in the ground, hard by. The rest recovered, though not until the fever, together with distressing rheumatic affections, had preyed upon them for several months. Indeed, some of them were still confined to the house, some to their beds, when they were startled one morning in January, 1837, by the guns of the Boers, who were now making a sudden attack upon the people by whom the missionaries were surrounded. So unexpected and vigorous was the onslaught that the greater portion of the dwellers in the vale of Mosiga were shot down on that one bloody morning ere the sun could reach the meridian.

Many of the Boers, tired of British rule in the Cape Colony, bid adieu to that district, and went to seek new homes, pasturage, and license, in lands which lay to the north and north-east. Crossing the Orange River, they advanced as far as Thaba 'Nchu, and pitched their tents in the land of the Barolongs and other of the Bechuana tribes in that region. Beginning, presently, to think this new district too small for them, being also at variance among themselves, a part of their number crossed the Vaal, or Ky Gariep, and pushed on farther north, till they came into the country over which Umzilikazi and his followers were now claiming possession; and, inasmuch as the Matebele chieftain had lately suffered not a little from Griqua and other forces, which came up from the same direction, his jealousy and fears were all the sooner excited by the approach and squatting of the Boer upon lands which he had already begun

to call his own. Seeing, too, the large, fat herds which these new-comers had brought to feed on his farms, thinking also how it would please his men to take them, moreover knowing as yet but little about the make and metal of the men and arms with which he was coming into collision, he made out a predatory force, fell upon the immigrants, slew nearly fifty of their party,—of whom twenty were white men, the rest colored people in their employ,—and carried off some thousands of his victims' herds and flocks,—the Boers say, six thousand head of cattle, and more than forty thousand sheep. Those of the Boers who survived the attack now returned to their friends in the neighborhood of Thaba 'Nchu; and in two or three months they succeeded in making up a hostile force of a little more than two hundred warriors,—to wit, sixty armed savages on foot, forty mounted Griquas, and the rest mounted Boers,—to go and punish Umzilikazi for the evil he had inflicted upon them, and do what they could to recover the loss which they had suffered at his hands.

Leaving Thaba 'Nchu on the 3d of January, with a captive deserter from Umzilikazi's army for a guide, crossing the Ky Gariep and bearing to the west till they came to the Kuruman road, at the earliest dawn on the 17th, all unobserved, unexpected, they suddenly emerged from a pass just in the rear of the mission house; came down upon the inhabitants of that beautiful valley; and, ere half the day was done, their long guns had laid the bodies of four hundred Matebele warriors lifeless on the ground,—and not a Dutchman wounded throughout the whole affair. So secret and sudden was their approach, that even the missionaries knew nothing of it

till roused from their slumbers by the firing of the guns; a musket ball coming in at the window of Mrs. Venable's bedroom, and striking upon the wall just over her head.

Having destroyed fourteen or fifteen villages, and recovered six or seven thousand head of cattle, together with the wagons which Umzilikazi had taken from them, the Boers prepared to return,—not, however, till they had persuaded the missionaries to go back with them. Reduced, as they had been, to great weakness, depressed by fever and rheumatic pains; far removed from the sight of civilization and from the society of intelligent, Christian friends; shocked by the sanguinary aspect of every thing about them, and assured by the Boers that they had not yet done with Umzilikazi and his people; in doubt if their own lives would be any longer safe; they packed a few things into their wagons, where also they placed some of their own number who had not walked for months, bid adieu to their station, and started on a journey of twelve or fifteen hundred miles to join their brethren of the maritime mission among the Amazulu.

Fearing that the infuriated Matebele would follow them, neither the Boer nor the missionary made any halt for twenty-three hours. Nor did the sick seem to suffer from the ride. Such a journey, however, as that was until they judged themselves to be beyond the reach of Umzilikazi's vengeance, and especially whilst they continued in the company of the Boers, and so within the sound of the thousands of bellowing cattle and bleating sheep, not to mention the noise, and, eventually, the strife, which occurred when the heterogeneous army came to

divide the spoils, peaceful men and feeble women would not wish to repeat.

To their fear of being followed by a host of exasperated savages, to the unceasing cry of cattle, and to all the tumult of an irregular, excited soldiery, add the want of proper food, especially for the sick; the absence of a road, save such as the open field affords; the want of a bridge or a boat on the now swollen streams; the want of a dry suit for the women and children who had to be floated across the Orange on a bundle of reeds, keeping only head and shoulders above water; then, forthwith, out of the river, add a night of Egyptian darkness, through all the hours of which no sleep can be had, save that which comes in spite of torrents of rain, thunder, lightning, and all the noise of the motley group by which they are surrounded,—and you have some idea of what fell to the lot of the missionaries, Lindley, Venable, Wilson, and their families, on this journey. From this place, the banks of the Ky Gariep, a few days' travel brought them to the station of a Wesleyan missionary at Thaba 'Nchu, where they were kindly received. After resting for a time, they passed on to Graham's Town, and thence over-land to Natal, where they arrived the last of July.

Shortly after the attack which Umzilikazi had now suffered from the Boers, on the south, another was made upon him by Dingan, from the east. Whether the monarch of the Zulus had heard how many sheep and oxen had just now come into the hands of his old acquaintance, and thought he ought to have a taste of the beef and mutton on the score of some old outstanding debt; or thought it all the safer to send an army against his

troublesome neighbour just when he was suffering from a foray from the other side; does not appear. At all events, Dingan secured some of the sheep; but his *impi* had scarcely returned with them, when the Boers came up, on the other side, from the district of Natal, and laid claim to them. Nor were the flocks long in finding their way back, some of them at least, in this manner, to their rightful owners.

Several native chiefs and tribes, Sikonyela of the Mantatees, Moroko, and Tuane of the Barolongs, with some others, having been treated rather roughly by their Matebele neighbor, were now ready to combine with the Boers, whom they at first hailed as friends and deliverers, to put this African Attila out of the way. They soon discovered, however, that in entering into this arrangement, they had only "caught a Tartar." They found to their grief, as they said, that "Umzilikazi was cruel to his enemies, yet kind to those he conquered; while the Boers destroyed their enemies, and reduced their friends to slavery."

Joined by these native allies, it was only a few months after the foray at Mosiga ere the farmers made out another expedition to go and hunt "the Lion" again. But it would seem that they did not succeed, this time, in finding him. Already had he begun to look out a more distant lair. Finding himself unable to grapple successfully with the forces which were likely to be brought against him, should he keep his present abode, he permitted his Bahurutse and other captives to return to their own clans, so many, at least, as might please to do so; while he and his tribe turned their steps to the north. In this direction he pushed on till he came,

eventually, to the region of the famous inland waters, Lake Ngami, and the river Zambesi, where his fame, power, and dominion are now said to be great.

His old friend, the Rev. Robert Moffat, by whom his name is written, Mosilikatze, made him a visit some years since, at his great capital, Matlokotloko, in latitude about 20° and longitude about 28°, where he remained several weeks, and, after a time, prevailed upon the veteran and traveled chief to allow him "to preach to him and his warriors the gospel of salvation." Since that time the London Missionary Society has been endeavoring to plant a few mission stations among his people. It is understood, however, that Umzilikazi has given the missionaries no very cordial reception.

The lovely and fertile valley of Mosiga was not long in becoming the abode of other people when deserted by the Matebele. After the troubles between Dingan and the Boers, by which the Rev. Mr. Owen, of the Church Missionary Society, was driven from Zulu-land, he went to labor for the new settlers in that distant vale. But for some cause unknown to me, he returned to England.

In the "Missionary Herald" for April and May, 1853, and in the second chapter of "Livingstone's Travels," may be found accounts of what evils the cause of Christian missions has had to suffer at the hands of those who profess to be subjects of civilization and Christianity, in the region of Mosiga, since the events spoken of in the foregoing pages,—how the Boers plundered Mr. Edwards' house, reduced his station, Mabotsa, to ashes, and compelled both him and Mr. Inglis to leave the country of the Bakwains; and how, also,

they went thence to Kolobeng, Dr. Livingstone's station, plundered his house, destroyed his books and medicines, carried off his furniture and clothes, and took two hundred native school-children captive, in the year 1852. Both of these stations were near the memorable Mosiga, where first Lemure and Rolland, then Lindley, Venable, and Wilson, and after them Owen, tried to plant the standard of the cross; the former, Mabotsa, being situated only a few miles to the northwest of this place, and Kolobeng a little farther on in the same inland direction.

CHAPTER XVIII.

EUROPEAN MISSIONS TO ZULU-LAND — ENGLISH WESLEYAN, NORWEGIAN, BERLIN, HANOVERIAN, CHURCH OF ENGLAND, AND ROMAN CATHOLIC.

NEXT after the mission of the American Board, the oldest and largest is that of the *English Wesleyan Methodist Society.* This mission labors for all classes, colored and white, heathen or otherwise, combining, in principle, what the American churches have in the two departments, Home and Foreign. Their first missionary, Mr. Archbell, who received his appointment to this field in 1841, had previously labored in other parts of South Africa. He was followed by Mr. Davis, who had previously labored in Kafraria, and Mr. Richards. In 1849, they had five missionaries in the field:—Mr. Holden at Durban, Mr. Parkinson at Maritzburg, Mr. Davis at Kwangubeni, Mr. Allison at Indaleni, and Mr. Jenkins at Palmerston, among Faku's people, in the Mampondo country. The number of their church members at that time was about two hundred; their day school teachers, seven; with about five hundred scholars. In 1852, they had among the heathen or colored population of Natal, a hundred and fifty communicants, fifty

catechumens, four day-schools, and three hundred scholars.

Mr. Allison commenced his labors in 1832, in the Griqua country. Three years after that he was sent to establish a mission among the Mantatees, of Basutuland, and in 1844, to labor among the Amaswazi and Bahurutse, about the sources of the Pongolo, north-west of the Zulu country. Driven thence by war and famine, he came with about four hundred natives to Natal, with whom, in 1847, he settled at Indaleni, on the Ilovu, twenty-five miles south of Maritzburg. In 1851, on account of differences between him and the Wesleyan authorities, he separated from the Society, and went with a large portion of his church and people, four hundred and fifty souls in all, to form a new station at Edendale, six or seven miles west of Maritzburg. There he and his people bought a farm of six thousand acres, and in 1857, the population of the place amounted to six hundred souls, of whom, a hundred and seventy were church members. Many of the houses were built after a civilized fashion; the people owned a dozen wagons, nearly as many ploughs, a hundred oxen, and twenty horses. At a later date some difficulty having arisen between the people and their pastor, the latter withdrew from them, and made the station over again to the Wesleyan Society.

The principal stations of this society, at the present time, are Maritzburg, Durban, Palmerston, Indaleni, and Verulam.

What is called the "Natal District" of Wesleyan missionary operations includes the Mampondo, or Faku's country, with the Natal Colony; and their statistical

reports include their labors among the white or civilized and Christian portion of the population, as well as the colored or heathen.

They reported in 1860, *within the Natal Colony:*—chapels, 16; other preaching places, 40; missionaries, 6; catechists, &c., 6; day-school teachers, 12; Sabbath-school teachers, (unpaid), 94; local preachers, 39; full and accredited church members, 523; on trial for membership, 77; number of Sabbath-schools, 11; Sabbath scholars of both sexes, 894; day scholars, 437; attendants on public worship, including members and scholars, 4,200. *Beyond the colony.* Number of chapels, 1; other preaching places, 24; missionaries, 2; catechists, &c., 3; day-school teachers, 1; Sabbath-school teachers, 8; local preachers, 8; church members, 149; on trial for membership, 6; Sabbath-schools, 1; scholars of both sexes, 140; day-schools, 1; day scholars, 140; occasional and regular attendants on public worship, 6,000. Other laborers of the society have lately arrived from England, and others still are expected.

The *Norwegian Mission* was commenced by Mr. Schreuder in Natal, about the year 1845. Some of the first months of his residence here were passed with Dr. Adams at the Umlazi station. When I reached Natal, 1847, he was dividing his labors between two places,—one on the Umhloti, a little above Verulam; and one on the Umtongati, a little above the ford and Saunders' Sugar Establishment. Not fully satisfied with the prospects of this field, and finding the king, Umpande, opposed to his going to Zulu-land, he left the colony in 1847, and went to China, seeking another field. He returned, however, to Natal in a year or two, and

bought a large farm on the road from Durban to Maritzburg, with a view of devoting it to missionary purposes. But the land was not such as the natives like, and few availed themselves of the offers made to settle upon it and come under instruction.

In 1850, selling the farm, he commenced another station, in the upper part of the Mapumulo region, eight miles north-west from the station occupied by Mr. Abraham, of the American Board, near the Inhlimbiti, a branch of the Umvoti. In the early part of the same year, he went also to commence operations in the Zulu country, having received an invitation from Umpande, who was now desirous of medical aid, to settle there. The place selected for his abode in Zulu-land was called Echowe, on the Umlalazi. His time and labors seem to have been divided between this and his old station, at Mapumulo, till the next year, when, being strengthened by the arrival of co-laborers, Messrs. Larsen and Oftebro were put in charge of the Natal station, while Messrs. Schreuder and Udland devoted themselves to the Zulu field.

In 1854, Mr. Schreuder commenced a new station at Entumeni, among the sources of the Matikulu, twenty-five miles from the sea. Mr. Oftebro has now a station at Empangeni, a branch of the Umhlatusi.

In 1855, the mission consisted of seven men,—of whom only Mr. Schreuder, was ordained.

The Sabbath audiences at the several Norwegian stations are good; and their work prosperous. They have built a large church at Mapumulo; at which place they have also set up a printing-press, and begun to furnish the people with books in the Zulu language. Mr.

Schreuder wrote a Zulu grammar in his own tongue, which was printed in 1850, at Christiana,—eighty-eight pages, octavo.

The society which supports this mission, has its seat in Stavenger, on the Bukke Fiord, Norway. I think they have, as yet, only one mission,—this in Natal and Zulu-land.

The *Berlin Mission* in Natal dates from the year 1847, when two or three missionaries of that society, of whom were the Rev. Messrs. Dohne and Posselt, driven by war from their stations among the Amatola Mountains in Kafirland, came over the Kwahlamba Mountains and commenced operations in Natal. Mr. Dohne, after laboring for a time among the Dutch, joined the American Mission. The others founded two stations, one called Emmaus, by the Kwahlamba, on the sources of the Tugela; and another, called New Germany, near Pine Town, a dozen miles from Durban. This station is still occupied by Mr. Posselt, who now calls it Christianaburg. The place is small, containing only about nine hundred acres of land. The missionary's native audience on the Sabbath numbers about a hundred, of whom about three-fourths are communicants. A school-teacher has been sent out to aid Mr. Posselt at this place, and also a carpenter and a blacksmith.

Emmaus is now occupied by Mr. Zunckel; the Sabbath audience numbers about eighty, of whom twenty-five are communicants. Mr. Guldenpfenning has a station called Middle Place, at Blaauwkranz, in the upper part of the colony. The mission has also one or two men at Stendal, near Weenen.

Being reinforced by the arrival of three or four men, the mission sent two of the number to commence a station among the Amaswazi; but, the chief and his tribe not allowing them to remain in his country, they passed on farther north, and commenced operations at Ledenberg, in the upper part of the Trans Vaal Republic. The Berlin Mission now numbers four stations in Natal, with five or six missionaries, and a hundred or more communicants.

The *Hanoverian Mission* had its origin, under Providence, in the zeal and energy of the pious pastor Harms and his charge, at Hermannsburg, in Hanover, twelve or more years ago. Soon after Mr. Harms was called to minister to the inhabitants of Hermannsburg, the simple-hearted peasants and villagers were moved with strong desires to extend the blessings of the religion which they professed to those who were dwelling and dying in the darkness of heathenism. Accordingly their teacher and guide proposed that they become a missionary society, and send out some of their own number. Twelve came forward and offered their services. Their pastor undertook to give them a few years' training for their new work, and to provide, also, the means for sending them abroad and securing their support. While this class was yet in training for their future labors, it was enlarged by the addition of a number of newly converted sailors from the German fleet. Several peasants also expressed a wish to go out as settlers, or colonists. In this way a new element was infused into the scheme; emigrants, or colonists, being now associated with the missionary. "Without these sailors," said Harms, "we should never have been

colonists; for we, honest, but somewhat stupid heath-people, should never have dreamt of sending any but real missionaries." During the preparatory course, however, these sailors withdrew, one after another, till only two were left. Being at a loss as to how the men should get to the new field of labor, one of the sailors proposed that they build a ship. By faith, prayer, and good works the ship was built, and the brave pastor, with some hundreds of his parishioners, took a special train to Hamburg, and dedicated the "Candace" to the work of carrying the gospel to the Ethiopians. Eight of the twelve candidates for appointment as missionaries being accepted, together with eight colonists, on the 21st of October, 1853, the Candace weighed anchor and spread her sails for Mombas, *via* the Cape and Port Natal.

Not being well received at Mombas, and not seeing any prospect of an opportunity to penetrate inland, the Imaum being opposed to the white man's entering that part of Africa, their plan to plant a mission among the Gallas was frustrated; and the Candace put back to Natal, where she had called on her way up the coast some months before. The party landed here on the 2d of August, 1854; and, on the 19th of the next month, they reached the seat of their first, their central station, which they call Hermannsburg, a large farm of six thousand acres, on the sources of the Inhlimbiti, one of the eastern branches of the Umvoti.

In 1856, they were reinforced by the arrival of another company of colonists, chiefly young farmers and girls. In 1857, another reinforcement arrived, about forty-six in number, twelve of whom were missionaries;

and, in 1860, still another, numbering twenty-nine, of whom four were missionaries and the rest colonists. In 1860, their mission consisted of a hundred and twenty souls, eighty of whom were colonists, and the rest missionaries, catechists, or teachers. They were also expecting a fresh reinforcement.

Among the colonists they can reckon men of almost every kind of handcraft,—agriculturists, carpenters, joiners, wheelwrights, shoemaker and tailor, mason and miller, tanner and turner, shepherd and dyer.

Their first labor at Hermannsburg was to build one large, or rather long house, a hundred and thirty feet in length, for a common abode. Through the centre, from end to end, runs one straight passage, on either side of which there are about two dozen rooms, with windows looking out upon the verandah by which the building is encompassed. When I visited them in May, 1860, this dwelling constituted the abode of thirteen families, who take their meals all at one table in one of the central rooms. Here, too, they all meet, morning and evening, for family worship. At a little distance, less than half a mile, there was another company of seven families, living in a similar manner, in one house. I was assured by the superintendent and his lady, Mr. and Mrs. Hardeland, that everything goes on in the most orderly and harmonious manner.

The Rev. Mr. Hardeland, Doctor of Theology and of Philosophy, was formerly, for many years, a missionary among the Dyaks in Borneo. When in Germany, a few years since, he was invited to take charge of Mr. Harms' mission in Natal. To this he consented on condition that Mr. Harms would allow the mission to be

brought in some measure into connection with the Lutheran church of Hanover; so far at least as to require that church to examine and ordain all missionaries who might be sent by the Hanoverian Society to this field. To this Mr. Harms assented. Mr. Hardeland arrived in 1859, since which time the mission has been subject to his oversight and direction.

There are not many natives living either on the mission farm, "Perseverance," as they call it, nor indeed any where in the immediate vicinity of Hermannsburg; but the mission has already commenced operations in numerous other places. Besides their parent and head station, "Hermannsburg," they have one at Sterk Spruit, Ehlanzeni; one at Etembeni on the Impafana, ten or twelve hours' ride, inland, from Hermannsburg; and another, Muden, six or seven hours' farther riding, in the chief Pakade's region. In Zulu-land, they have a station on the Inyezani, a north-eastern branch of the Matikulu; another on the Umlalazi; and another at Landela, near the Umkumbana, a branch of the White Folosi. These stations are occupied. Their laborers in Zulu-land, number twenty-seven. They have also three stations, occupied by four missionaries, among the Bechuana, the Bamangwato in the Trans-Vaal, and Sechele's people, where Dr. Livingstone once labored, and not far from Mosiga. Sechele and the Boers having sent a united request to Hermannsburg, for missionaries, these stations were commenced, and much success seems to attend their labors. Their schools are large; the attendance upon the services of the Sabbath good; and many have been baptized.

At Hermansburg the baptized natives live in cottages

arranged in a row, close by the houses and shops of the Germans. Until Mr. Hardeland took charge of the station, these natives had been accustomed to receive much aid of a secular kind from the mission, especially in the building of their houses, the plowing of their land, the grinding of their meal, and other things of a like character.

No baptized person is allowed to marry a heathen, or one who has not been baptized; and if any one who has been baptized leaves the station and church, or gives occasion to be dismissed, he must leave his children in care of the mission; that being one of the conditions on which he is baptized and received into the church.

The *Church of England Mission*, can hardly be said to have had a beginning in Natal, till the 20th of May, 1855, at which time Bishop Colenso arrived in the colony, on his return from England; having made a visit of ten weeks in the early part of the preceding year.

Previous to this movement of the Church of England, Capt. A. F. Gardiner, of the Royal Navy, visited Natal for the purpose of planting a mission. He reached the district in 1835, a little before the arrival of the American missionaries, having come by land, along the coast, through Kafraria. Going at once to Dingan to get permission to commence missionary operations in the Zulu country, he succeeded only in part; being allowed to settle in Natal, at the Bay. About this time, Dingan being suspected of hostile feelings towards the Europeans at Natal for harboring people of his, who, repudiating their chieftain's authority fled to them for protection, Captain Gardiner and other white men at the Bay, entered into a treaty with the

Zulu monarch, not only not to receive any of his people who might flee from Zulu-land to seek refuge among them, but also to use every endeavor to secure and return all such parties to the king. Nor was it long before three persons, one man and two women, were thus sent back; the captain going with them. Notwithstanding his entreaties, the bloody despot put them to death.

The enthusiastic missionary at length succeeded in getting Dingan to make him a grant of all Natal; whereupon he set off for England to have the act approved by the British Government, and also to procure men and means for prosecuting the great work on which his heart was set among this heathen people. Of the former, he failed; in the latter, he succeeded, in part at least,—returning to Natal in May, 1837, accompanied by the Rev. Mr. Owen of the Church Misssionary Society.

The captain was soon involved in difficulty with the British settlers in Natal; as they repudiated his treaty to deliver up refugees, as also his authority over themselves. He soon took final leave of the country and returned to England. He afterwards went on a mission to the Patagonians, where he and his followers eventually died of starvation.

Mr. Owen was allowed to take up his residence near Dingan's Great Kraal, Umkungunhlovu, where he commenced his labors, October 10, 1837. Here he remained till the following February, when the troubles between Dingan and the Boers obliged him to leave his work. On his return from England, he labored, for a time, at Mosiga.

In 1850, Bishop Gray, of the Cape, regarding Natal as a part of his diocese, made it a visit, and drew up a scheme for mission work by the Church of England among the heathen. Supposing that ten locations were to be formed here for the exclusive use of the natives, each to contain ten thousand souls, he proposed that one or more institutions be founded in each of these, to convert the heathen to the faith of Christ, to educate the young, to form industrial habits, and to relieve the sick and afflicted. Each institution was to be under the care of a clergyman, who should be aided in the industrial and educational part of the work by teachers. In addition to the ordinary instruction of schools, the pupils were to be taught, the males, gardening, farming and mechanical arts,—the females, sewing, cooking, washing, &c. Each institution was to exhibit a model farm and garden, and to have a guarantee of aid from government to the amount of three hundred pounds sterling, per year, so long as such aid should be needed. The whole scheme and all the institutions were to be under the direction of the Bishop of the Diocese; though their accounts would be open to the inspection of the government, so long as its aid should be continued; and it was hoped that each of these institutions, the cost of which was put at five hundred pounds per annum, would be self-supporting in five years from the time they should be commenced. The school at each place was to consist of fifty Zulu children, who were to be under the charge of four missionaries,—a clergyman, a catechist, a mechanic, and a farmer—and be content with shelter, food, and raiment.

I have been the more particular to give the substance

of Bishop Gray's plan, because, if I mistake not, Dr. Colenso approved and took it as his own, when Natal became a separate diocese, and he became its bishop. Dr. Colenso, however, thought that, instead of entering at once upon the formation of ten stations, it would be better first to establish one, which should be a general centre of operations, and a parent and model for others. This was accordingly commenced, on his return from England, about the middle of 1855; the government having granted a farm of six thousand acres for the purpose. These lands are situated contiguous to another grant of two thousand five hundred acres, an endowment for a bishopric, four or five miles north of east from Maritzburg.

I think the bishop has found it more difficult than he expected, to carry all parts of his plan into successful operation; in fact that much can scarcely be said to have been as yet begun. He has shown, however, no lack of resolution, zeal, and perseverance in his missionary work. "On the first of February, 1856," says the *Natal Journal*, "nineteen young Kafir children were brought by their friends to Ekukanyeni, and delivered formally up into the hands of the bishop for education, by the chiefs, Ngoza and Zatshuke. At the instance of Sir George Grey, and, indeed, on his express promise, made at the time of the review at the Table Mountain, it was intended originally to have founded a statian among Ngoza's people, in the neighborhood of his principal kraal. Upon examination, however, it was found that the country, in which this station would have been placed, was so broken and precipitous, and utterly impracticable for agricultural purposes, that the idea

was abandoned in favor of one, which would eventually be of far greater importance, both to Ngoza himself, and to the colony, if only the people could be induced to think so—namely, that of collecting their boys, by a voluntary act on their part, for separate, continuous education, apart from the heathen kraal. Mr. Shepstone determined to make the experiment, and sounded the principal men upon the subject. They appeared convinced by his arguments; and, after various discussions and debates with their people, Ngoza and Zatshuke announced their intention to accept the proposal made to them, and bring their own children, at all events, and, they hoped, several others, to the station at Ekukanyeni—'for (said Ngoza) I should like to be the last fool of my race.' At that time it was necessary to seize the opportunity, and make the most of it, while the hearts of the people were this way inclined."

In a little more than a year from this time, that is, in April, 1857, the number of children had increased to thirty-three, all but two of whom were sons of chiefs or captains, the head men of their tribes.

In 1860 the boys' school numbered thirty or thirty-five scholars. A girls' school, with twelve or fifteen pupils, had been commenced. The number of baptized persons, connected with this station, amounted to about two dozen. Half a dozen native houses, of an upright or civilized fashion, had been put up; besides which there were several Kafir huts on the place, some of the people not being able or disposed to be at the expense of providing better habitations, at least for the present. The bishop had three assistants, and a native teacher.

Being at Ekukanyeni—the bishop's station, the word signifying *in the light*—in June, 1858, I spent an hour or two in his school, hearing the boys read in Zulu and in English, looking at their penmanship, at their drawings,—for Mrs. Colenso gave them lessons in this art, —at their exercises and answers in arithmetic and geography. All was highly creditable to both teacher and pupil. Dr. Colenso's labors, aside from a general superintendence of the stations, seem to be mainly directed to the preparation of Zulu books,—a department in which he has done much, and done it well; and in which there is also yet much to be done.

Bishop Colenso has half-a-dozen other stations under his care in different parts of the country. At Maritzburg, where Dr. Callaway labored for several years, they have a large stone chapel, or native church, and a printing establishment. Dr. Callaway at a later period left the city to plant a station on the Umkomazi, where he has about twenty baptized persons.

The Church of England Mission on the Umlazi River, where the American Mission had a station for many years under the care of Dr. Adams, was commenced by Mr. Robertson, in 1856. In 1859, leaving the station in the care of another, he went, with some native adherents, to establish a station in Zulu-land, at a place called Magwaza, or Kwamagwaza, on some of the higher branches of the Umhlatusi, between that and the Imfolosi,—a place which Umpande gave the bishop for that purpose. The mission has two other stations; one between the Ilovu and Umkomazi, near the sea; the other, at Ladysmith, in the northern part of the colony.

Archdeacon Mackenzie, who came out with the bishop in 1855, devoted a part of his time to mission labor among the natives, first at Durban, and afterwards at the Umhlali, but left, about 1859, for England. While Mr. Mackenzie was in England, he was appointed missionary bishop to central Africa, where Dr. Livingstone is laboring. He was consecrated at Cape Town and gave Natal a call, as he passed, in 1860, on his way to the Zambesi.

The *Roman Catholic Mission* among the natives of Natal is not large. I think it has only one station, and that in its infancy. It is situated somewhere in the neighborhood of Dr. Callaway's station, on the southwest side of the Umkomazi, and forms a center from which the Roman Catholic bishop, Dr. Allard, and two or three priests are making some efforts to introduce their faith among the heathen.

In conclusion, then, so far as I can learn, excepting the American Zulu Mission, we have in the District of Natal and on its immediate borders, about thirty missionary stations, and seventy-five men—ministers and catechists—laboring, either entirely or in part, for the welfare of the heathen natives. If we include the American Mission, we have upwards of forty stations, of which about thirty-five are in the colony; and nearly ninety men, of whom seventy-five are in the Natal District.

The reader will observe that I have abstained from all criticism or discussion upon the particular policy, views, or doctrinal tenets of the several missions and men whose stations and labors I have noticed. I have supposed that he would value a plain narrative of facts

more than any mere fancy sketch,—a general survey of the whole field more than a few pleasing, partial, and isolated incidents from the labors of a single missionary.

> Nor in the isles of Africa alone
> Be the Redeemer's cross and triumph known:
> Father of mercies! speed the promised hour;
> Thy kingdom come with all-restoring power;
> Peace, virtue, knowledge, spread from pole to pole,
> As round the world the ocean waters roll.
>
> MONTGOMERY.

CHAPTER XIX.

THE GEOLOGICAL FEATURES OF NATAL.

To sit on rocks, to muse o'er flood and fell,
  Slowly to trace the forest's shady scene,
Where things that own not man's dominion dwell,
  And mortal foot hath ne'er or rarely been;
To climb the trackless mountain all unseen,
  With the wild flock that never needs a fold;
Alone o'er steeps and foaming falls to lean;
  This is not solitude; 'tis but to hold
  Converse with nature's charms, and see her stores unroll'd.

BYRON.

IN a preceding chapter, the face of the country in Natal was described as consisting of a series of elevations, rising one above another as we advance from the coast to its inland limit, the Kwahlamba wall, on the west and north. This wall or range is usually called a mountain. But, save a place here and there where it has been broken down, or nibbled off by the tooth of time, instead of a gradual slope, we find an almost perpendicular ascent of fifteen hundred or two thousand feet. And when we reach the top, instead of descending at once, we move off westward upon a broad, open plain, and then enter upon a gradual slope, which stretches away for two thousand miles, to the waters of the Atlantic, before it gives us back the six thousand

feet of our orient elevation, and so brings us to the level which we left a hundred and fifty miles to the east of this rocky range.

With such a structure it will be supposed that Natal is rich and interesting in its geological exhibitions. And so it is. Along the edge of each terrace, along the surface of each plain, along the dark recess of each ravine, along the deep-worn channels, the rapids and falls of every river, along the steep and furrowed sides, the Kloofs and caverns of the hills and mountains, or wherever the student of the "stony science" may please to wander, he finds a book open—often a new and curious one—for him to read. All of its pages we may not stop to study, but some of them are so plain that he who runs may read. Nor will his progress in knowledge speed the worse if he sometimes ride.

Mount, then, your horse, and take half an hour's gallop up the gentle slope that lies to the west of my station. From the large herds of fat cattle, through which we pass, you will infer that these elevated plains, with their comparatively short, fine grass, make the best of pasture-lands; while the utter absence of human habitations and gardens indicates, with equal truth, that the cold and shallow soil is little fit for cultivation. Now, then, here we are at the edge of the open plain over which we have been riding. At our feet—our faces still to the west—we have an almost perpendicular descent of some hundreds of feet down to the floor of the beautiful valley before us,—all filled, as it is, with hillocks, rounded ridges, truncated cones, tabular mountains; among which scores of rivulets are winding their

TABLE MOUNTAINS AND KRAAL, OR VILLAGE. P. 257.

way to form the brooks that fill the rivers, the Umhloti on our left, the Umtongati on our right, which have their fountain-heads partly here, partly on the distant table-land, and flow on either hand to the sea.

These truncated cones, tabular hills, of which we have several of gigantic proportions, in the valley before us; being all of the same height as the plain on which we stand, and the same also as the broad plateaus beyond the valley, whether we turn our eye to the Noodsberg on the north or to the Inanda table on the west; being, moreover, all composed of the same material,—the base of granite and the summit of sandstone,—are, doubtless, so many substantial proofs, that the surface of the whole region was once an unbroken level; the valley that now is, being the product of aqueous and other agencies which have wrought the excavations at some later period.*

Looking at these mountains, two things will attract your attention—the horizontality of the tabular surface, and the great perpendicularity of their sides, especially that upper portion of the sides which consists of sandstone. And as every year is doing something to diminish the circumference, taking off a slice, a slide, here and there, at every annual deluge of rain, coming ages will find these tabular summits of sand-stone disappearing one after another; and the flat-topped mountain reduced to a round-topped hillock, a copy of which we now behold in other parts of the valley.

During the great deluging rain of 1856, all the re-

* The illustration represents Table Mountains as seen from the Itafamasi station. In the foreground is a native kraal or village, as described in Chapter Ninth.

servoirs and crevices of the mountains being filled and pressed with water, their sides soaked and softened, here and there a broad, deep avalanche of earth and rock, mud and water, extending, in some instances, from the summit to the very base, was sent thundering down with fearful fury into the valley below. Something of the kind, though not on the largest scale, occurred at the time of which I now speak, in sight of my window. These grand, startling phenomena are witnessed more frequently by the natives than by us; since they more frequently set their habitations under the brow of some towering elevation, just where events of this kind are most likely to happen. Such a case occurred at Inanda, not far from the old station occupied by the Rev. Daniel Lindley. The heavens had been pouring down torrents of rain for two or three days, till the side of the mountain, and, probably, some great, internal cistern had been surcharged. The people who had built on a hillock over against the place, hearing a hoarse, heavy sound, on turning their eye to the side of the mountain whence it seemed to proceed, saw the trees rocking to and fro; the very surface and body of the declivity meantime swelling and rising. And now, in a moment, the accumulated waters, bursting forth, bore a mighty mass of rock and rubbish down to the base of the mountain. Here the rushing torrent of earth, rock, and river, from out the side of the mountain, was swollen by the rising floods of another stream. Huge rocks, and other marks of the outbreak such as ages can hardly be expected to efface, are now lying scattered all along up and down the once smooth and grassy vale through which they were poured. So

changed was the whole region, that, on passing that way shortly after this event, I could scarcely believe it to be the same.

In addition to the rain, there is the tropical heat, and the earthquake, (of which we have had one since I began the writing of this chapter, and two the day before,) helping and hasting to reduce these upright, square-built mountains to the hemispherical hill.

To return to our stand on the edge of an elevated plateau,—if we now look out a place where we can descend into the valley, and examine the rocks which lie at the base of the tabular mountains, and form the subsoil of the rounded hills, we shall find them to consist chiefly of granite. In some places we have the pure rock cropping out, or lying in a separate, solid mass upon the surface. But the more common form and state of that which comes to the eye is a kind of reddish detrital, abounding in quartz; most of the feldspathic and micaceous ingredients having been washed away.

At Esidumbini, not far from Mr. Tyler's station, there is a remarkably large slab of granite, perched upon a ledge and two pillars, by the side of which stands a lofty column, a kind of spike, or cone; all of the same material. This slab is about twenty feet thick, ninety wide, and a hundred and thirty in length; and, resting as it does, upon another ledge at one end, and again upon two huge pillars, or props, towards the other end, with still another ledge and the conical spike on one side, all that is wanting is to wall up the other two sides, leaving a door and two or three windows, to have a large hall, the height of whose ceiling would be about ten feet at one end, and twenty or thirty at the other;

the height of the contiguous shaft being nearly a hundred. A thicket of bushes, shutting in the unwalled side, gives it the appearance of a cavern, and makes it easy to believe that it used to be a place of refuge, whither men, women and children were wont to fly and hide themselves from the bloody hands of Chaka's marauding forces.

A farther account of the geological features of that part of the district to which, in imagination, I have taken you; some notice of the geology of the whole colony; together with a little pleasant speculation as to how all these things came about, and what is yet to come of, upon, or in place of them in the future, are given in the following instructive extracts which I make from the "*Natal Journal*," for October, 1858.

"The Table Mountain of Maritzburg, is of identical composition with the Table Mountain of the Cape of Good Hope. Its top is a few hundred feet lower than that of the giant of Table Bay, but it rises from a plain already elevated above the sea, instead of starting from the sea level. Its lower slopes are verdant declivities, inclined at an angle which can be easily climbed, with buttresses and props thrown out upon the declivities in various directions; but two or three hundred feet from the top, the slope is converted into a perpendicular wall of bare reddish gray rock, which is ridged vertically with projecting angular pillars and furrows. The broad base of the mountain is formed of solid granite or gneiss; the summit is a tabular mass of coarse sandstone, washed and weather-worn upon its perpendicular edges and sides. This sandstone is entirely without trace of organic remains, and therefore obviously belongs to a

very old period. The old sandstone Table Mountains are found extensively scattered through the district of Southern Africa. They are obviously remnants of a vast sandstone plateau which has been shattered by earthquake force, fragments of the sandstone-bed having been left here and there perched in their original horizontality upon the tops of the protuberant masses of crystalline granite or syenite, which have heaved them up into their present position.

"In some places the primeval shattering has originally left narrow fissures, which have been subsequently carved out and widened by continuous water flow. In other places the sandstone fragments have been torn asunder to vast intervals, and the intervening chasms have been scattered with debris, and subsequently broken up again by irruptions of trap, which have burst forth and rolled over in huge plastic masses, until fixed in the form of the smaller and younger hills. The lop-sided mounds standing within the Inanda wilderness, between the tabular mountains,—the fixed billows of that wonderful rocky sea,—are all of them gneiss, with little bonnets of coarse sandstone just tipping their summits; they are all children of the same parentage,—results of the same mighty outburst which shattered the sandstone pavement of the olden time, and which reared those tables of the South African Titans.

"The Table Mountain of Maritzburg is a regular quadrangular block of nearly equal sides, with winged buttresses running out from each of the angles, and with a level pasture-clothed top of about four square miles. It can only be climbed in one place, where a deep green slope leads up to a craggy staircase eroded in the face

of the precipice. Its summit presents the curious spectacle of a fine pasture-farm of between two and three thousand acres, isolated from the rest of the world by bodily upheaval. In one spot a stream of crystal water breaks out from a small bared ledge of the sandstone, and trickles into a shallow basin, whence it flows as a streamlet over the edge of the mouutain to the lower slopes. This mountain pasture is retained in the hands of the government, but horses and cattle are allowed to be driven upon it to feed. As the visitor canters along upon its level sward, he is all at once pulled up by finding the land fail him in front beneath his feet. Beyond a gentle slope of a short distance, there comes the edge of a precipice, and then there opens out, many hundreds of feet below him, the gigantic mounds, and the valleys and chasms of the Inanda wilderness, the nearer objects clothed with hues of green and brown, and the distant hills tinted with soft violet-purple, and almost vanishing into clouds.

"At times the entire atmosphere is so transparent and clear, that every rocky inequality stands revealed mile after mile, with a distinctness that entirely prevents any adequate notion being formed of the vastness of the scene. From the north-west angle of the summit, the Umgeni is observed coming down from the upland valleys, and sweeping up almost to the base of the mountain, then wriggling off to the east through the wide and deep valley which here breaks as a sort of gap into the Inanda basin. Many hundred feet beneath, the silver stream is caught by the eye, winding and bending upon itself in so many successive folds, that it is quite impossible to say which way it is going

in any one particular contortion of the inextricable knot, foliage-covered declivities running down to its banks, and squeezing and pressing its course between their points in every possible way. Even before climbing the mountain, and while still at its apparent base, the observer stands at the top of a steep precipitous wall, whence he can look down into the ravine of the Umgeni—so profound is this valley chasm—hundreds of yards below.

"The land of the colony of Natal is entirely composed of granite, gneiss, trap, sandstones, and shale. Of the sandstones there are two kinds, the old coarse sandstone, which forms the summits of the true table-mountains, and which is evidently analogous to the silurian rocks in age, and a much finer-grained sandstone which is associated with carboniferous strata, and contains impressions of vegetable remains imbedded in its layers. The hills immediately round Maritzburg are composed of this newer sandstone, mingled with trap. These sandstones are chiefly formed of layers of consolidated sand, alternating with shale; and there are beds of an imperfect kind of coal deposited here and there between. The trap itself is obviously of different ages. Some is closely associated with the granite and old silurian sandstone; some is palpably newer than the younger sandstone, and cuts through it and the shale in dykes, and then overlies the rocks it has penetrated in vast rounded beds. The older trap occurs in enormous masses, and probably has played scarcely an inferior part to the granite itself in the work of disruption and upheaval. It is nearly always found resting upon silurian sandstone on one side, and with shale flanking it

on the other. It may generally be distinguished, too, by its amygdaloidal form, having small rounded fragments of the more ancient rocks imbedded in oval pits in its substance, very much as almonds are imbedded in paste.

"The shale is sometimes gray, and sometimes red, and is fissured and laminated. The more recent traps, which form dykes through the carboniferous sandstone, are never of amygdaloidal form, but they vary considerably in compactness, in different places. In consequence of this unequal degree of compactness, fragments of these rocks are often cut completely off from the mass by the influence of the wind and rain, and of coursing water. In some situations, enormous bare boulders of trap are scattered over the face of the country for miles so thickly that the horse can but just pick a pathway among them. The bed of every water-course is encumbered with them, and wherever the fall is great, is converted by them into a craggy staircase, along which, in the dry season, the Kafir path and horse route passes in a very surprising way.

"In almost all parts of the colony these several kinds of rocks are mingled together in the most irregular manner, as if they had been stirred and tumbled together again and again, and then been allowed to find their own resting-place as each best could. Along the sea coast there are spots whose granite ribs jut completely out into the waves; at other places there are terraced shores of sandstone; and at others there are mighty rocks of trap protruding their bare black heads and oyster-covered shoulders, in the midst of the lashing surf, carved and eroded by the surge into the most grotesque forms and shapes.

"The granite hills inland are generally broad, low, and smoothly-rounded protrusions. The gneiss generally takes the form of more abrupt tuberculated prominences. The trap often rises into bold truncated cones, as in the Zwartkop Mountain to the west of Maritzburg. There are places in which the violence of the force that was exerted in producing the present contour and condition of the land, is indicated by laminated or stratified beds of rock, having been carried down five or six hundred feet lower than the masses with which they were continuous before they were fissured by the disruptive heave. Towards the north-east boundary of the colony, the pure crystalline granite is mainly in the ascendant;—the bed of the lower Tugela is carved out in the solid granite rock. Towards the north-west boundary the trap takes its turn. The broad plain intervening between the top of Maritzburg hills and the Drakensberg is principally composed of trap in various forms of condensation. There are square tabular elevations upon this plain—a kind of pseudo-table mountains. These are all moulded entirely of trap, and may be at once distinguished by the eye from the true sandstone-slabbed table-mountains, notwithstanding their general resemblance. The Drakensberg ledge itself is trap, and beyond the Drakensberg, on the yet higher terrace, there are still trappean tables reared, like those upon the lower plain. The Nelson's-Kop and Rensburg's-Kop, hills beyond the Drakensberg, are of this character.

"If, after a run through the picturesque ravines, and over the undulating plains of Natal, the observer were to sit himself quietly down upon some fragments of

rock, and looking back into remote regions of past time with closed eyes, were to endeavor to realize for himself some of the physical vicissitudes through which this young colony and all South African land has had to pass before it was spread out in its present condition and fitness for the exercise of Anglo-Saxon enterprise and industry, he would have presented before him some few very clear scenes. He would see the great deserts of bare primeval adamant, wide spread and crystalline from the gradual way in which it had cooled into stone after it had been passed through the fire of the reverberatory furnace where the material of the world's foundations are annealed and forged.

"He would see this primeval desert submerged beneath the waves of a sea-deluge, to be pavemented with sandstone, cut and ground from the crystals of its own substance, and compacted by cement powdered from the attrition of its own softer ingredients, and hardened under the force of subsequent pressure. Then he would see this submarine pavement shattered by an earthquake, bursting from the hidden depths of the globe, and here bearing fragmentary slabs of the pavement up as mountain-traps, and there scattering them upon the declivities and at the bottoms of the cracks; the soft and pasty adamant heaving and squeezing, this way and that, under the throes, as it performed the mechanical tasks of upheaval, and then again hardening and crystallizing into granite and syenite. Next there comes a vision of a rain pouring down in all the abundance of the tropical storm, and of water coursing through the fissures and cracks, and leaping in torrents from ledge to ledge, cutting along their sides, and weav-

ing them into continuous systems of winding and branching valleys, and making foaming rivers in the depths.

"Then, after long ages of the wearing tyranny of water and of wind, there is earthquake again, and old mountains plunged down into the abysses of the ground, and new mountains of old rock reared into the air, and chimney fissures opened out in the progress of the convulsion, through which, plastic rock, a veritable molten lava, wells up, bringing with it involved fragments of infusible minerals from below, and smoothing over with its pasty mass the sharp bends and breakings of the tortured granite and sandstone, here sliding down the granite declivities in thick-spreading waves, and then rolling over in viscid lumps, and fixing, almost as it rolls, into the amygdaloidal hills. The rain falls, and the tempest beats on the sides of these lava-hills, and the thick mud runs down with the descending water, and settles wherever it finds a resting-place, and when it has been again covered up, after subsequent shatterings, and by subsequent eruptions of molten rock, it dries and hardens into stone, and cracks into laminæ and blocks as it shrinks in the drying. So is formed the shale which now fringes on one side the trap-rocks of to-day, as they recline upon, and are buttressed by, the hoary granite, and the unfossiliferous sandstone on the other.

"In some confined basins, hollowed out or moulded at the junction of the sandstone and trap, torrents sweep down the prevailing sandstone-slopes laden with sand. Then the inclination of the flanking rocks is changed, and the torrents run upon the trap, and bear contributions of mud, to be spread over the sand.

Then a moist ravine, which had become green with the old world leaves in the old world sunshine, is visited by the deluge, and cleared of its growth, and the swept-away fragments are bedded on the mud. Then, again, there comes mud, and again sand, and again vegetable remains. So the carboniferous sandstones and shale are built, and so hollow after hollow is filled in with its appropriate pabulum, and so 'rough places are made plain.' The ground then again heaves and cracks, and rises and falls, and the molten lava oozes from below to condense into trap, or to crystallize into a new birth of granite, and the rivers and the torrents again enter upon their rasping and denuding labors.

"It is pleasant, from such an old-world reverie as this, to awake, and to open one's eyes upon the new and more stable state of things, where the green cane of the sugar is already waving on the sides of the estuaries in almost impenetrable thickets, where the banana is clustering like a gorgeous plumage, bent with its load of purple and white flowers, and rich panicles of fruit, and where experimental specks of the settled land are already pink with the blossoms of the indigo, or white with the seed-beards of the cotton, or glossy with the lily-like foliage of the arrow-root, or shrubbed with the elliptical leaves of the coffee; and then, to close them again, and dream of the time when the bright promise of the present day shall have been fulfilled—when the open pastures have become hedged into fields—when the russet slopes are ridged and blackened by the fertilizing plough, rather than by devastating fire—when the roads have shod themselves with iron to carry to the port the surplus produce wrung from the

ground by a thriving and crowded community—and when the harbor of Durban has permanently opened its arms to vessels of heavy burthen, kept busily at work in wafting in wealth in exchange for the superfluity carried away."

Nor, to make the picture complete, must we leave the moral aspects and interests of the land out of view. To a thoughtful, observing mind, what can be more obvious than to see that all this fair land, the whole earth, indeed, in which we dwell, was fitted up, originally, for a higher, better order of life than that which the multitude are now leading—a place, indeed, where man may prepare to dwell with the King of kings in the blissful Paradise of the heavenly world? Hence, the assurance that there shall be "a highway"—"the way of holiness," whereby the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads. The valley shall be exalted, the mountain and hill made low, the crooked made straight, and the rough places plain. The ignorant must be enlightened, the vicious reclaimed, the lost recovered. All commerce, therefore, and enterprise, all inventions, improvements, and changes, which do not aim, or tend to culminate in the moral elevation and welfare of the race, are imperfect, out of tune, transient. Wanting in unison with the mind of Him who seeth the end from the beginning, and doeth all things "according to the counsel of his will," they are doomed to pass away and give place to better, higher, holier things.

CHAPTER XX.

BOTANICAL PRODUCTIONS.

Bear me, Pomona! to thy citron-groves;
To where the lemon and the piercing lime,
With the deep orange, glowing through the green,
Their lighter glories blend. * * *

* * * * * * * *

From these the prospect varies. Plains immense
Lie stretch'd below, interminable meads,
And vast savannas, where the wandering eye,
Unfix'd, is in a verdant ocean lost.
Another Flora there, of bolder hues,
And richer sweets, beyond our garden's pride,
Plays o'er the fields, and showers with sudden hand
Exuberant spring; for oft these valleys shift
Their green-embroider'd robe to fiery brown,
And swift to green again, as scorching suns,
Or streaming dews and torrent rains, prevail. THOMSON.

THE Botany of Natal is not less peculiar, interesting, and instructive than its geology. Lying, as the country does, on the border of tropical regions, and rising rapidly from the sea to the Kwahlamba,—nearly six thousand feet in the course of a hundred miles,—it is not strange that this land should give us a large variety of tropical plants along the coast, and show itself equally suited to most of the productions of the temperate zone in its higher portions.

UMSUNDUZI: THE STATION OF REV. LEWIS GROUT.

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My mission home, of Umsunduzi, lies about fifteen miles from the sea, and twice that distance north from the Port of Natal. Here, a grove of orange trees in front of my study, half of them laden with the now green, but soon-to-be golden fruit; an avenue in front of our dwelling, shaded by the syringa, or skirted by lemon trees in full bearing; a garden of bananas on the one hand, and a garden of pine-apples on the other, with, here and there, a lime-tree, and pomegranate, all prove that we are near enough to the tropical region to avail ourselves of its more important advantages. The apple-tree, however, and others of a like character, which require a real winter in which to husband their strength, come to nothing so near the coast, though said to thrive in some parts of the upland. Sugar-cane, cotton, arrow-root, sweet potatoes, are all easily grown along the coast; wheat is grown in the upper districts; maize, or "mealies" as most of the colonists call it, the Irish or round potato, oats, pease and beans, tomatoes and pumpkins, beets, carrots, and cabbages seem ready to grow wherever any one is willing to take pains to plant and protect them.

Among the plants which may be called indigenous, I think we must reckon the banana. I have found it growing in the rankest, wildest way among the rocks and rivulets of most inaccessible mountains,—in kloofs and ravines the farthest possible from all arable land, or any place that could ever have been sought out and occupied or planted by a foreigner in other ages. The natives call it the *king's food*, from the fact that their rulers, Chaka and others, used to require the people to take all the fruit to them; and made it death for any

one to taste it without their permission. A plant of this kind, twenty feet high, with leaves two feet broad and eight or ten feet long, and a cluster of fruit weighing thirty or forty pounds—as much as a man cares to lug up to the house, is not uncommon in Natal.

Around us we have several species of the fig-tree. That which best deserves the name is called by the natives, *Umkiwane.* A tree of this sort, which sprang up on the border of our garden, a few years ago, is now fifteen feet high, and six inches in diameter; not half-grown, yet laden with fruit. And this is the second time it has borne the present year. The body of the tree, from about eight feet and upwards, as well as all the thicker parts of the branches are covered and quite hidden by the bunches of fruit and the leafless twigs on which these bunches hang. Sometimes we find a single fig surmounting a stem an inch long, the stem itself standing out from the tree, as stiff and stubby as a nail in a post. More generally, however, the stem resembles a twig from six to eighteen inches in length with fruit hanging at random on all sides. But the fig itself, of a dark brown, spotted color, the size of a peach, is worth more, to me at least, as an object of sight than as an article of food; though, dry, and insipid as it is, the natives do not dislike it.

Another species of the fig-tree, more famous for its great size, dark, rich foliage, and ever-green appearance, than for its fruit, is evidently related to the Banyan of India. It is easily propagated; and its growth is rapid. Ten years ago, those about my house—interspersed with the syringa and lemon, which skirt our avenues—were so many stakes, two or three inches

thick, and six or seven feet in length, just stuck in the ground, without root or branch. Now some of them are twelve or fifteen inches thick, and not less than twenty-five or thirty feet high. The bark when punctured yields a tenacious, milky juice. But the most notable fact about this tree is the manner in which it is sometimes found "married" to another. A bird, which is fond of its cherry-like fruit, drops a seed in the fork of a distant tree. This germinates and sends out numerous parasitic, absorbent roots, which traverse the trunk, to and fro, in a downward direction, till they reach the ground; while ascending shoots develop into a stem, which becomes a new tree. The net-work of little wiry roots soon develops into a smooth body, and goes on to increase in size and stature, till the original tree, peeping out at the side, or perchance from the top of the compressing encasement, is eventually compelled to assume for itself the appearance of a parasite, and finally to succumb, root and branch, to the overpowering exotic intruder. When this tree—*Ficus Africana*—the *Umtombe* of the natives, is found embracing the *Umsinsi*, a species of *Erythrina*, so long as the latter is allowed to live, the large clusters of beautiful scarlet flowers with which its branches are covered in early spring ere it unfolds its own leaf-buds, having the dark green foliage of the fig for a back-ground, present a picture of floral beauty of no ordinary splendor. The seeds of the *Umsinsi*, or "Kafir-boom" as the Dutch call it, grow in pods, and look like so many small scarlet peas.

Of the *mimosa* we have in Natal a great variety. Many of them yield a gum, like that called "Arabic." The bark possesses the tanning property.

The most useful, if not the most common, is the spring mimosa, or thorn-tree, which makes good firewood. Its size and shape, at a little distance, remind one of the apple tree; but woe to the garments of the man who walks or rides too near its branches. Its blossom is beautiful and fragrant. To the mimosa tribe belongs the flat-crown, as it is called,—a kind of Acacia, whose little leaflets always fold themselves to sleep when night comes on. To it also belong a good number of the sensitive plants, whose leaves close quickly on the slightest touch.

Large and tall trees, such as America would think worth the name, certainly in any number, I have never seen in Natal; though there are places, especially in the kloofs or ravines of the upland regions, where trees of a proper size and quality for boards and beams, may be found. Among them, the most important are the yellow wood, which is a kind of yew (*Taxus elongata*); stink-wood, a species of laurel (*Laurus bullata*); and another which goes by the name of sneeze-wood, being yclept thus by the Boers, because of an irritating dust which it gives off when worked. Trunks of this tree are sometimes found four feet thick and eighty feet long. Nor is the colony wanting in iron-wood, called by the natives *umsimbiti;* and used by them for making pick handles, clubs and canes.

The mangrove (red) grows on the borders and islands of the bay, and about the mouth of the Umkomazi,—a very hard, durable wood, and much sought after by the colonists for building and other purposes. Then there is the assegai or lance-wood, of which the natives make the shafts, or handles, of their spears; the milk-wood,

of which wagon-axles are often made; the tamboti, used for gun stocks, and axles; the African mahogany, or hard, red-ivory wood; and other kinds, of like grain. The wood of very many of the shrubs and trees of Natal is exceedingly hard and tough; though there is no want of that which is soft, brittle, and porous. If the trees are, for the most part, neither large, numerous, nor very straight, yet the evergreen appearance which they exhibit; the rich and varied gloss of the leaf, in which they excel; together with the bright and beautiful flowers which very many of them put forth, make them useful for shade and beauty.

Perchance, however, the reader begins to inquire,—"Are we not lingering too long with the larger trees?" Then let us take a look at the smaller plants,—at a few of the flowers and grasses, the euphorbias, the wild banana, ferns and palms, and whatever else of botanical beauty or novelty may lie in the zigzag line of our ramble. Nor can you go out for an hour, any month in the whole year, at least in the coast region, without finding here and there a wild flower, most likely a profusion of them, on every side. In September and October, the spring of our African year, I have often traversed the open fields where the ground was almost covered with flowers,—so thickly, indeed, that scarce a step could be taken without treading some of them under foot. Nor would these be of one kind or color; but of every color, and of varieties as yet past all attempts to number.

As the grass becomes dry in winter, being neither cut for hay, nor all consumed by the cattle, it is generally burnt off once a year. Now, as the author of an

article on the "Botanical aspect of Natal," which appeared in the "*Natal Journal*" for October, 1858, has well observed:—"The earliest tint of greenness, when the young grass begins to peep through the burnt stubble, blends itself so intimately and harmoniously with the sable hue of the charred stalks, as to impress upon the eye the sense of a surface of the richest dark green velvet. In the month of September the ground is green again within ten days of the burning of the grass. Then come flowers, small and large, in infinite variety, amongst which, plants of the lily, the amaryllis, and the iris tribes are the most conspicuous. The bulbs are first seen projecting their opening tufts of leaves from the bare ground; next the flower stalk rises from the midst, and soon crowns itself with a cluster of magnificent bright-hued flowers. Even before the grass begins to sprout the aloe projects its spike of orange or red flowerets above its pointed and serrated *chevaux de frise* of leaves. Then there are three species of cyrtanthus, a genus of amaryllids bearing blossoms of indescribable beauty; it is one of these which is known to the Dutch as the 'fire-lily,' and so far as the brightness of its color is concerned, it well deserves its name. The scarlet flowers of these plants hang down in clusters round the summit of the otherwise bare peduncles, those of the 'fire-lily' being, at the first careless glance, not unlike to the blossoms of the large flowered scarlet fuchsia, deprived of the inner corollal leaves.

"Another of these amaryllids bears a large, almost spherical, but rather ragged-looking bunch of dark pink, or claret-colored flowers, fringed externally with white stamens, and possessing an overpowering honey-suckle

scent. Yet another (A *Hæmanthus*) looks like an enormous sunflower, but the head is formed of a multitude of stalked blossoms, surrounded by an involucre, and crowning a single thick peduncle, the flowers being profusely powdered with coarse saffron-colored pollen, to which the natives attribute, and probably upon sufficient ground, a power of causing sore eyes when the flowers are smelt.

"The actually moist places, and the immediate banks of the running streams, are brilliantly gay at this season with the blossoms of the so-called 'Natal-lily' (*Amaryllis Belladonna*), undoubtedly the queen, as well as the 'beautiful lady,' of the bulbous tribes. The flowers of this pseudo-lily are large, white, and pink-ribbed bells, hung in all directions round the summit of the flower-stalk, often in very remarkable profusion; the stalk rises from a sheathing tuft of broad fleshy leaves, to a height of about three feet.

"The Amaryllids really seem to have fixed upon South Africa as the headquarters of their clan. They are found upon its hill-sides and slopes in so rich an abundance, and in such a countless diversity. They are nearly all 'lilies' in common language, on account of the lily-like character of the flower, having, in common with the lilies, large bell-like corollas with six stamens. The two tribes may, however, be readily distinguished from each other at a glance, because, in the amaryllis, the three-celled ovary, or young fruit, is visible to the eye beneath the bright petals; while, in the true lilies, the three-celled ovary is concealed within the bright petals. In the amaryllid the flower-leaves grow from the summit of the ovary; in the lily they grow from the base

of the ovary. This is not by any means an unimportant distinction, because the lilies are altogether harmless plants, while a virulent acrid poison lurks in the juice of most of the amaryllids.

"A hæmanthus of South Africa is known among the Dutch settlers under the designation of the 'poison plant.' The poison employed by some of the native tribes of South Africa for rendering the arrows deadly is taken from this amaryllid. It is a piece of botanical lore quite worth having in South Africa, that any succulent bulbous plant, with bell-shaped flowers, possessing six stamens, and growing from the top of the ovary, may be at once put down as an object to be looked at and admired rather than to be meddled with or brought into more intimate relations.

"The gladiolus, a member of the iris family, makes a very distinguished appearance among these bulbous attendants of the spring grass, one species being peculiarly beautiful on account of its large one-sided spikes of bright party-colored orange and yellow blossoms.

"The pride of the irids, however, unquestionably concentrates in another genus of Natalian plants (*ixia*), which accompany the young grass everywhere, and which are without parallel for graceful elegance, seeming as if they had caught the delicate habits of their companions, without, in consequence, abandoning the privilege of wearing gaily-colored corollal garments. Their flowers are pink and lavender-hued bells, suspended from long pendulous hair-like foot-stalks, something after the manner of the English hare-bell. The bright blossoms issue from dry membranaceous bracts, which are persistent after the flowers have withered.

Before the buds open out, the spikes of imbricated membranaceous bracts exactly simulate the appearance of the fructification of a true grass, and after the flowering, the flower-stalks stiffen and erect themselves, and, with their dried spikes, again put on the gramineal aspect.

"These Ixias, indeed, look exactly as if some of the elegant pendulous wood-grasses of England were suffering from an eruption of flowers at the ends of their spikes; the resemblance is so complete, that these plants are spoken of as 'flowering grasses' by casual observers. There are several species of them scattered about. One of the species which grows in great abundance on the top of the Table Mountain, attains to a height of three feet, and has comparatively large and magnificent flowers. Among the pseudo-grasses of the early spring, there is a peculiarly delicate sedge, or carex, which adds greatly to the adornment of the pasture, in consequence of the spikelets of its digitate or fingered panicles being flat-pressed and purple-lined where one floret is joined to, or imbricated upon, its neighbor.

"There is also a great number of species of this flat-flowered sedge, some of small dimensions, and others having flower-bunches of a considerable size. A very curious exogenous flower appears with the bulbous blossoms on the upland pasture; it has a large, solanaceous-looking (petunia-like) white flower, with, however, only four lobes and four stamens to its thin crumpled, monopetalous corolla, which covers itself with black lines and patches as it withers, till the whole becomes of an inky hue, whence the plant which bears it has acquired the appellation of the 'ink plant.' Large spaces of the

pasture are often white from the dense masses of these flowers. At a late period of the season the red papilionaceous blossoms of the indigo appear upon these upland pastures."

> Ye field-flowers! the gardens eclipse you, 'tis true,
> Yet, wildings of nature, I doat upon you,
> For ye waft me to summers of old,
> When the earth teem'd around me with fairy delight,
> And when daisies and buttercups gladden'd my sight,
> Like treasures of silver and gold. CAMPBELL.

Among the more striking botanical productions of Natal, or those which are likely to attract the attention of a new-comer, must be reckoned the tall, stiff, succulent-stemmed Euphorbias, that grow about the Berea, and along the road from Durban to the Umgeni, as, indeed, in many other parts of the coast districts. As you look at their leafless, spiny, angular or channeled, club-like limbs, shooting up forty or fifty feet into the air, your first thought is, What a splendid cactus! We meet with the plant in almost every variety of size and shape, from the above gigantic dimensions down to the size and length of the little finger. It differs, however, from the cactus in yielding a most acrid milky juice, when punctured; and in respect to its spines, also, when it has any, those of the Euphorbia not growing, like those of the cactus, in tufts, or clusters. The candelabra spurge, which looks so much like the old-fashioned candlestick from which it takes its name, is found along the rocky banks that overlook the Umgeni, Umhloti, and other large rivers. Stripped of the bark and roasted, the central pith affords an amount and quality of food which a starving man, like the German botanist

Krauss wandering and lost on the plains of the Karroo, is glad to get.

The castor-oil plant (*ricinus*), or "Palma Christi," as some of the older botanists used to call it on account of its elegant lobate leaves, may be found in half the old deserted kraals, or in the rich yet neglected gardens of the land. It belongs to the same tribe as the Euphorbia. Nor are the natives ignorant of the medicinal or poisonous qualities of the oil which its seeds afford. They sometimes use it as an ointment for sores, sometimes give it to sick calves as a medicine, and sometimes to wolves and tigers as a poison. But to beguile a wild animal into taking enough of it to destroy life is, I fancy, not very easy; though the natives say it used to be done when they could not as now get something better from the white man.

Among the many, very many, kinds of fern which thrive here, there are two or three which deserve a passing notice. The male fern (*Filix mas*) is known among the Amazulu, as it has been among Europeans, both ancient and modern, as a remedy for the tape worm. The natives call it *Inkomankoma*. It abounds in all the region round about us. And growing, as it often does, in the deserted hole of the ant-eater, or jackal, which its leaves fill and hide from view, you will take care not to ride over it, lest your horse fall and throw you over his head. *Lastrea athamantica* is the more recent scientific name of this plant.

There is also a peculiar and splendid climbing fern. The stem, about half an inch in diameter, running straight up the trunk of a tree to the height of forty or fifty feet, adheres so closely to the bark as to require

some effort to pull it off. At every foot or two, it throws out a beautiful, glossy, plume-like leaf, or frond, five or six feet long. These fronds, unequally pinnate, have twenty or more pairs of smooth, alternating leaflets, all lanceolate, serrated, and measuring from six to twelve inches in length. I have never seen anything of the kind before; neither do I see it noted in the enumeration of South African Ferns in the "Cape Monthly Magazine" for 1857; though the "enumeration" includes a hundred and sixty species, very many of which, in fact nearly all, may be found in Natal.

Here, too, we have the beautiful "tree fern." There are several specimens of it to be found in this neighborhood, chiefly on the banks or borders of the rivulets. One of these odd-looking, arborescent plants (*cyathea arborea*) grows not far from my house, which has a stem ten feet high, and about as many inches in diameter; erect, cylindrical, surmounted by a tuft of about thirty elegant lance-shaped, bipinnate fronds, six or seven feet in length. The leaflets, of which there are about twenty pairs, alternating along the almost-round, tapering leaf-stalk, are pinnatifid, lance-shaped, and often measure nearly a foot in length.

Nor must I omit to mention a species of palm that grows along the coast, here and there, from the Umvoti to the Umzimkulu; though, so far as I know, it is only in the Southern part of the colony that we find the remarkable fruit for which it is distinguished. Some of the plants reach the height of only four or five feet, others, ten or twelve, and even more. From the fan-like form and folds of the leaves—which the natives slit and braid into baskets, hats, and strainers, the plant

is sometimes called the fan-palm. Its external appearance would seem to give it a place between the palm and the Zamia, or bread-tree, while from its fruit it would seem to be allied to the ivory-plant (*Phytelephas*) of Peru. It bears a curious fruit, the shape of a cherry, the size of a good large peach, within the dark brown pericarp of which there is an exceedingly hard white ball which goes by the name of "vegetable ivory."

Then there is the wild banana of Natal (*Strelitzia alba*,) the erect, cylindrical stem of which, being some twenty feet high in the mature plant, all marked as it is with a series of concentric circles, looks like that of the palm; the long, wide leaves, like those of the banana, or plantain; while the flower looks like nothing save its own most peculiar self. But the leaf of the Strelitzia is only about half as long, yet quite as broad, as that of the banana; the former being somewhat ovate, about two feet wide, and four or five long, while the latter is lanceolate, and often nine or ten feet long, as I know from actual measurement. The oddest thing about the strelitzia is the flower, or rather series of flowers which it puts out. A stalk shoots up from out of the side of the tuft of leaves at the apex of the stem, turns a right angle, and gives support to a long floral envelope, a kind of purple, horny-looking, monosepalous calyx. Out of this come three long petals, two white, one blue, the latter also barbed, as it were, at the base. You think this all the flower you are to have, nor do you complain that it is not enough,—when, lo! in a day or two, up comes another just like the first, then another, and another. While this bud is putting forth its blossoms, another is coming up from the same stalk, turn-

ing over into the same horizontal plane as the first, and preparing to give out another series of the same unique flowers,—two long white petals, a third blue and barbed. Thus, in time another bud, perchance still another, and another; after which, come the bright red and black seeds. The inner part of the trunk of this tree is sometimes used by the natives, in time of famine, for food.

Here, too, we have the wild date, the *Isundu* of the natives; the wild olive, or *Umgwenya*, and the *Umtungulu*, a species of evergreen periwinkle, bearing a beautiful scarlet-colored, edible fruit, not unworthy of the name "Natal plum," by which it is often called.

But to enumerate and describe all the Botanical productions of Natal would make more than a chapter—indeed, more than a book. Messrs. Harvey and Souder are just now getting out a work entitled "Flora Capensis: being a Systematic Description of the Plants of the Cape Colony, Kafraria, and Port Natal." The first volume, containing about six hundred pages, octavo, has made its appearance, and the authors think it will take four or five more volumes to complete the subject as they have begun.

I will close this chapter with a few extracts, somewhat abridged, from a valuable paper in the "Cape Monthly Magazine," for October, 1860. Prepared as it was "by the Colonial Botanist," and that recently, it gives us the last, best phase of the science in this part of the world.

The probable number of South African species of plants, says this article, was estimated by Harvey, in 1838, at 1,086 genera, and 8,500 species; but Dregé, who, during his travels, never penetrated into the in-

terior any farther than fifty geographical miles inland from the coast, has actually collected 1,008 genera, and 7,092 species. If, then, we take into account all the discoveries made since 1834, and consider that the vast territories of the Free State, Kafraria, Natal, and the countries beyond the Gariep are all but explored, we may readily expect a much larger amount, which in all likelihood cannot fall short of at least 18,000 species.

This great number of plants is variously dispersed through the different provinces, every one of which may be said to have its peculiar flora, since the majority of South African plants are confined to narrow limits. A still greater and more marked difference in the distribution of orders, genera, and species, presents itself, if from the extreme west we advance towards the east, where along with gradual climatical changes vegetation gains an altered character, until at Natal it assumes tropical forms.

The family which predominates over all others in South Africa, is that of the *compositæ*. It constitutes the sixth part of the whole number of its flora, is nearly equally distributed through all provinces, and amounts to 182 genera, and 1,593 species. Many of the former, and the greatest part of the latter, are quite peculiar to the land, and not a few of them, such as the everlasting-flower, the *gazanias*, *othonnas*, *arctotides*, and others, gladden the eye by the brilliancy of their hues, and the grace and variety of their forms.

Next to them, the leguminous tribe occupies, as far as numbers are concerned, the second rank in our flora, comprising between 500 to 600 species, two-thirds of which belong exclusively to the Western Province; it

forms about the thirteenth part of the whole of South African vegetation. *Indigofera, Psoralea, and Aspalathus*, are the prominent and most numerously represented South African genera of this order.

The third great natural family to be noticed in this place, refers to *gramineæ*, or grasses. This tribe is pretty equally distributed between the two principal divisions; but the species occurring in the Eastern Province and Natal, partake of a more social character than those of the west. Grasses form about the one-and-twentieth part of South African vegetation, and embrace 95 genera, with 359 species. It is remarkable that only six of the genera are truly South African, while the remainder are scattered wide and far over various portions of the globe.

None, however, of the three orders named exert so great an influence upon the flora as to bestow distinctive physiognomical features to the country. This is effected by plants limited in their range of dispersion, but which, within certain bounds, surpass all others in originality of form, variety, and luxuriance of growth.

The most prominent amongst these are the *Proteaceæ*, so named in allusion to the diversity of their genera. Their favorite stations are dry, stony, exposed places, mountain slopes, or sandy localities; and their number amounts to 11 genera, and 288 species.

After *proteaceæ*, the numerous heaths, which cover vast tracts of uncultivated land, attract our attention. This large genus contains shrubs, with rigid, linear, entire leaves; and its species are equally interesting for the variety of the forms of their flowers, and the brilliancy of their tints. The total number of South

African heaths, hitherto known, amounts to 410 species, two thirds of which are peculiar to the western parts of the colony; towards the east they sensibly decrease, and reach their limit at Natal, the high mountains of which produce one solitary representative of this extensive and beautiful genus. Not less characteristic of the cape flora are *Mesembryaceæ* and the genus *Stapelia*. Predominant also, in some parts of the western divisions, in addition to the orders just named, are the Bucchu family, or *Diosmeæ*, known for their peculiar odor; the Sorrel tribe, and the Rope grasses.

Leaving this zone, and approaching the East, we are surprised at the change which takes place in the nature of vegetation. Already, in the border district of George, this alteration begins with verdant hills, fertile lawns, and aboriginal forests, rich in excellent timber; yet the farther we move, Proteaceæ, Ericas, and Restiaceæ become rarer in proportion, and make room for families, which gradually merge into the sub-tropical flora of Natal. Grassy pastures, admirably adapted for the breeding of sheep, alternate with impenetrable masses of arborescent, evergreen, often succulent shrubs, once the cherished haunts of herds of elephants and other huge herbivorous beasts; and almost everywhere the gigantic *Euphorbia canariensis*, with its fluted, pillar-like, prickly stem, is seen along with thorny *Acacias*, the *speck-boom* (*Portulacaria afra*), tall, handsome aloes, and a profusion of fleshy plants in the greatest variety. These, in conjunction with the splendid strelitzia *regina* and *juncea*, the beautiful *Tecoma capensis*, the curious elephant's-foot, and the palm-like *Lycadeæ*, or Kafir bread-trees, the modern representa-

tives of an extinct antediluvian tribe, are forms which, to a certain degree, express the character of the vegetation of the Eastern Province. The most prominent and numerous vegetable orders found in those regions comprise, besides grasses and compositæ: Malvaceæ, Capparideæ, Celastrineæ, Sarindaceæ, Acanthaceæ, Euphorbiaceæ, Amaryllideæ, &c., many of which spread towards Natal, where they are joined by the still more tropical types of Rhizophoreæ, Anonaceæ, Sterculiaceæ, Malpighiaceæ, Connaraceæ, and Palms.

Go to the fields, and nature woo,
  No matter what thy mood;
The light heart will be lighter made,
  The sorrowful imbued
With joyous thoughts. The simplest flower
Has o'er the soul a magic power.

Alone, communing with thyself,
  Or with congenial friends;
If joy expands thy soaring soul,
  Or woe thy bosom rends,
Go to the fields, and thou wilt find
Thy woe subdued, thy joy refined. LANGFORD.

CHAPTER XXI.

THE FAUNA OF NATAL—BEASTS.

Afar in the desert I love to ride,
With the silent Bush-boy alone by my side:
Away—away from the dwellings of men,
By the wild deer's haunt, by the buffalo's glen;
By valleys remote where the oribi plays,
Where the gnu, the gazelle, and the hartebeest graze,
And the kudu and eland unhunted recline
By the skirts of grey forest o'erhung with wild vine,
Where the elephant browses at peace in the wood,
And the river-horse gambols unscared in the flood,
And the mighty rhinoceros wallows at will
In the fen where the wild ass is drinking his fill. PRINGLE.

WITH the lion, which is expected to make so large a figure in every South African volume, I can boast but little personal acquaintance. Though no strangers to this region, as the cattle of my missionary associates could testify had they the art of speech, these monarchs of the field have paid me and my station little attention. They are not very often met within those portions of the district most frequented by the colonist and missionary. Farther inland, the native and the European alike must be prepared to encounter this powerful and dangerous beast.

The tiger, however, or rather, the leopard, as his

beautifully spotted coat requires us to call him, has never scrupled to make himself more familiar. Such a compound of respect and disrespect, prudence and imprudence, courage and cowardice, is not to be found in any other animal of my acquaintance. If you were to meet him in the field or by the wayside, and give him timely notice of your approach, he would doubtless withdraw, and give you the whole road; yet I should not like to come upon him abruptly. When pursued he generally betakes himself, cat-like, to a tree, if nothing better offers; and more than one white man, failing to give him a mortal shot, in this position, has died of the wounds inflicted by his exasperated foe.

In coming to any strange place or new thing, the leopard seems to study his first approach, and look about with the greatest caution; and yet, if he makes up his mind to it, he will walk straight into a trap which was set on purpose to catch him, or attempt to take a piece of beef from the muzzle of a musket, with as much *non-chalance* as you would a nice piece of broiled steak from the end of your fork. Nor will he hesitate to take up and swallow a piece of meat in which you have deposited a dose of poison,—*strychnine*,—if so be the slice was cut from the cow or dog which he slaughtered the night before; though if it be not something of his own killing, the chances are that he will walk straight over without touching it. If he would practice more economy, his nightly visits to your premises would be less intolerable. But he thinks nothing of killing half-a-dozen fowls, or two or three calves, sheep, or goats, more than he needs, and leaving them unconsumed. Once setting his heart on a thing, he is ready

to run any danger to get it. When you go out in the morning and find that, in order to make sure of a fowl, he has actually thrown himself twenty or thirty feet, and come down, leopard, birdie, branch, and all, upon a pile of stones, you are ready to wish that he had broken his neck. When you have hung a bit of beef high up under the verandah for the morrow's dinner, and he comes, pouncing, at dead of night, from the top of a tree, upon the roof of the house, just over the head of your bed, hoping, of course, to break through and breakfast on the beef,—half awake, half asleep, your first thought is, What's all that noise overhead? Striking a light, you reach the window just in time to see this beautiful night-walker and jumper come down, head first, from the roof, and move off, all majestically, as though nothing had happened; at the same time thinking, no doubt, that you are putting yourself to unnecessary trouble to light him out of the yard. The best accommodation you can make for these unceremonious callers, judging from my own experience, is to make a little room, three feet by six, a few rods from your house, with a place for a chicken at one end, and a trap-door at the other.

The *inhlozi*, tiger-cat, is nearly as tall as the leopard, though not more than half as heavy. Nor does it differ much from the leopard in the colors of its beautifully spotted skin,—except that the *inhlozi* has the larger, brighter patches of color, both black and yellow. The tiger-cat is quite as fond of fowls as the leopard, though not so formidable; else two or three natives had not captured and killed one, a week or two since, only a few rods from my house.

The *Umhlangala*, a kind of civet-cat—which, after all, with its short legs, very long body, and still longer tail, looks to me more like a genet—is a little, mischievous animal that makes its *habitat* among the long grasses of the lowlands, and comes creeping up, sometimes by day, oftener by night, to see if it can find a fowl for a feast. A pity it is, that when it gets into the poultry-yard, it should kill half-a-dozen where it ought to be content with one.

A kind of fox, *impunguche* as the natives call it, has a home on some of the lonely fields of Natal, though I have never seen it,—only heard it one night when, missing my way, I wandered, and waited for the morning, on a plain between the Noodsberg and the Umgeni.

But, of all the hideous sounds that I have ever heard, the cry of a hungry, roving wolf, or hyena,—the *impisi* of the natives—is the most peculiar, piercing, and frightful,—a strange compound of a scream and cry, a howl and yell. Riding alone by night, you do not like to find that one, two, or half-a-dozen of them are bent on following either you or your horse; though you know they are so cowardly as to be sure to turn and run the moment you face about and give chase. Nor are they at all particular as to the state or quality of the food, so that it be, or ever have been, of the flesh kind, or bear at least some distant relation to the animal kingdom. Hence, as Pringle says, "One of the chief functions of the hyena in the economy of nature, appears to be that of carrion-scavenger, an office which he divides with the vulture. The lordly lion, the imperial eagle, always kill their own game. The hyena and vulture come afar and gather up the offals."

When reduced to the necessity of killing their own game, if they can get a plenty of buck, sheep, goats, calves, pigs, or fowls, hyenas seldom molest other and larger animals, as children, cows, oxen, and horses. And yet, if the pack is large and hungry, they do not hesitate to seize upon an ox or a horse, especially if they can find one in a feeble state or a little separated from the rest of the troop.

And here I must remark that the cattle in this country are to be commended for the care which the stronger sometimes take of the weaker, and for the very wise, efficient manner in which they often combine to protect each other in time of danger. Thus, when a leopard leaps from his hiding-place in a bush, or in a patch of tall grass, to seize upon a straggling cow, no sooner does she cry for help than the bold and strong of the herd rush to her rescue. Or if they see a pack of hyenas hanging about them, intent upon having one of their number, they form a kind of hollow circle, to the center of which the weak and small retire, while the strong and large parade on the periphery, walk to and fro, out and in, plunging and bellowing at their foes, till they pass on and leave the herd to rest.

In both looks and acts, the wild dog, *inkenjana* as the natives call it, is one of the most savage brutes with which I ever met. The Naturalists seem puzzled to know where to class it; hence the many names which one or another of them has given it,—as *Hyena picta*, *Canis pictus*, *Hyena venatica*, *Lycaon tricolor*. In size and looks, it is something between a large fierce dog and a wolf or hyena, and very properly described as *the Hyena dog*. Its head is large and almost black; a

whitish ring round the neck; its body, shaggy and mottled, a reddish yellow with brown and gray, also here and there a black spot or stripe; its tail, long, whitish, and bushy. They go in packs of three, four, twenty or thirty; run fast; wander from place to place; and make fearful havoc among cattle, sheep, and goats, taking an ox by the tail, and a cow by the udder.

The buffalo, whose hide is so valuable for making straps, reims, and trek-tows, or draw ropes,—the ox-tackle of Natal,—is still to be found among the thick, thorny retreats of mimosa forests and jungles on the Umgeni, Umvoti, and Tugela.

Nor have all the elephants of Natal been, as yet, killed, or driven out, though their number has been greatly reduced since the white man came among them. A troop of two dozen or more, attempting to pass this way, several years ago, the natives managed to turn them into a small dense bush, (or grove,) and then shot about half the number,—all within hearing distance from my house. When night came on, the remainder were glad to avail themselves of the silence and safety which it offered, to move on and seek refuge in some of the larger jungles in the Tugela region.

The encounters of the natives with these gigantic creatures afford them topics for many a tale. Though naturally inoffensive, the Elephant is, when pursued and wounded, a fearful antagonist, and woe be to the man who then comes within the reach of his trunk. Dashed to the earth, the poor wretch is trodden to a jelly by his ponderous feet, or transfixed by his ivory tusks. In the encounter with the herd near my station, very narrow escapes were made by our Zulus from the

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frantic bulls thus brought to bay;—one of them very similar to that of Mr. Baldwin, the English Nimrod of Natal. Mr. Baldwin having wounded a large male elephant, the savage beast pursued him up a steep hill to which he fled hoping to escape his pursuer. The hunter constantly slipping and gained upon by the elephant was in a fair way to fall a victim to his rage. Seeing no disposition on his part to give up the chase, Baldwin changed his tactics. He got above a tree and leaning on it a few seconds to recover his wind,—a critical moment, for the elephant was not more than four of his own lengths from him,—then sprang to the right and ran down the hill at full speed, the monster screaming and trumpeting after him at a tremendous pace. When almost overtaken the hunter leaped to one side, leaving the elephant to go crashing by, utterly unable to stop his career, greatly to the relief of the exhausted Englishman.

The rhinoceros is found, two kinds of it,—the one called *Umkombe*, and the other, *Ubejani*, designated, by some, as the white, and the black,—in the upper part of the colony and in Zulu-land. That called *Umkombe* is much the larger and milder of the two, and has two horns. The front and longer horn is two feet or more in length; the other, only eight or ten inches.

The *hippopotamus*—the *imvubu* of the natives, the sea-cow of the colonist—has a home amid some of the waters and fields of Natal. Not far from the mouth of the Umgeni is a large pond which goes by the name of sea-cow lake, so called from its being the abode of this species of monsters. The hippopotamus is now found only in Africa. Its suggested identity with the Behe-

moth of the book of Job, is doubtful. Its canine teeth make the finest ivory in the world; it is used for the manufacture of certain mathematical instruments; also for artificial teeth. Its hide makes the best whip-lashes; its flesh, also, is eaten with satisfaction.

Of the wild boar, or wild *pig* as we generally call it, we have two kinds,—the pig of the bush, *ingulube;* and the pig of the plain, *inhlovudawana*, "a little substitute for the elephant," as the name implies; being so called, doubtless, because of its tusks. The former will go a long way in the night, to find a good field of green mealies (maize), and when he has once got a taste of a garden the owner must keep a good look out, night after night, from dusk till dawn; else this greedy porker and his peripatetic party will eat and waste the whole crop ere it is ripe for the harvest. A very good specimen of a peregrinating philosopher, at least from among the lower order of animals,—a good walker, a remarkably good runner, keen-scented, curious, cunning, is this variety of the *suidæ*, of which we speak. The pitfall is the only kind of trap in which I have ever known one of them to be caught; and many are the hunting parties which the people make every year, to chase, kill, and exterminate the last relic of the race from all their borders. And yet poor piggy and his party manage to live, thrive, keep up their number and character, and come round as regularly as the new year, for a new taste of the new corn. The flesh of this animal, when fat, makes very good pork. It sometimes attains to the weight of a hundred and fifty pounds, or even more,—nearly twice that of the other kind.

The pit-fall which the natives make for wild hogs,

as also for the sea-cow and some other animals, is a large, deep hole, dug in the earth, and filled with sharp stakes stuck here and there in the ground, with their pointed ends upwards. The pit, thus prepared, is covered with slender rods, bushes, and grass, so that any animal, passing that way, must fall in, and be wounded beyond power to escape, if not actually transfixed and killed.

Altogether a different animal from those above named is the so-called earth-pig (*Orycteropus capensis*,) which some call also the ant-eater, or the ant-bear, the *Isambane* of the natives. His hog-like head, with a long upper jaw, which projects far over the lower, and terminates in a snout; his erect, large, pointed ears; the shape, size, and position of the eyes; and some other things, make him look, at first sight, not a little piggish; and hence, with his habit of burrowing and spending his days mostly in the earth, he comes, properly enough, by the name of earth-pig. With his large, strong feet, and pointed, powerful claws, he is enabled to burrow fast and far in the earth, so that it is next to impossible to dig him out. He is noted for the admirable instinct and expertness with which he enters an ant-hill, and takes out its affrighted and rallying occupants. Opening a small hole on one side of the hillock, he thrusts in his long snout as far as it will go; and then, reaching forth his still longer tongue, all covered as it is with a kind of glutinous saliva, as he runs it up and down their covert-ways, and meets the ants all rushing to the breach, he seizes upon them, draws them out, swallows them down, and goes on repeating the performance, in the dark and at leisure, looking and feel-

ing, no doubt, very much like a boy with a straw in his mouth at the bung of a cider barrel.

The common porcupine (*Hystrix cristata*) the *inungu* or *ingungumbane* of the natives, is no stranger in this part of Africa, as all know who have a patch of sweet potatoes in the neighborhood of its burrow. It thinks nothing of walking a mile or two any dark night, if so be it can thus find a field of *umhlaza*, or a garden of other nice vegetables. It is a formidable animal, about two feet long, of a rough, grizzly appearance, armed all about the back and sides with long, sharp quills, or spines. These vary from two to ten or fifteen inches in length, being longest on the back. They never throw their spines at an enemy, only erect them, "bristle up," when excited; or, perchance, they shake and toss themselves to and fro, when attacked; in which case here and there a spine may be shaken out in the skirmish. When the nightly depredations of these animals become intolerable, the natives usually hunt up their burrows and dig them out. My own garden once suffered not a little from one of them, till, one morning, he found himself swung up in a slipping noose which had been set for him, the night before, at a hole in the fence through which he had been accustomed to enter.

Of rats and mice, and all that class, there is no want in this part of the world. As the native, with rare exceptions, never keeps a cat, they are generally accustomed to have it all their own way, save when they meet with some variety of the weasel-tribe, or perchance come under the eye and talon of some bird of prey. Nor can you work long in a rich old garden

without turning up some kind of mole. Perhaps the fairy-rings, or verdant circles, the curious circular patches which we find here and there in the open fields, a rod or two in diameter, where all the grass within the circle looks so different from that without, may owe their origin to the mole, instead of the lightning to which the natives are accustomed to ascribe the phenomena.

In passing through a jungle, it is nothing strange to see a monkey leaping from tree to tree over your head; and if you would like to be in possession of one, you have but to ask a native to catch him for you, and he will do it, only he will expect you to pay him a few shillings for the job. In riding along the open, grassy fields in the neighborhood of some wild, bushy cliff, or "kranz," I have often fallen in with a troop of two or three dozen baboons of all ages, evidently from the infant to the father and mother of many a long summer. If you seek to approach them, they take fright, and ever and anon half turning their heads to watch your progress, begin to move off, helter-skelter, with a sort of lazy, waddling gallop, to hide among the rocks and bushes of the cliff; the younger and more timid taking the lead, while the bold and strong tarry longer, as if to show their greater courage, though in reality to scan your movements and see that all the little folks are fairly out of harm's way before they leave the field. Both the monkey and the baboon, *inkau* and *imfene*, being fond of green mealies and other garden vegetables, give trouble to the natives. They sometimes are seen and heard from our own door.

The baboon can make himself very formidable, though

so far as I have observed, he is innocent enough when let alone. But I should not like to hear his cry, much less to fall into his hands, after doing either him or his family an injury. Let them be set upon by a dog, and one of their number, one of "the men," as the Zulus call the males, will take him with a firm grasp in his two hands, bring him suddenly to the mouth, sunder the jugular vein, or bite him through the small of the back, with his great, sharp teeth, then give him a fling, and all so sudden that the poor dog scarcely knows what was done, or who did it.

One of the most interesting and useful divisions of animal life, in this colony, is that which comprises the antelopes, or the numerous kinds of "*bucks*," as the colonists generally call them. The predominance of this class of ruminants is the characteristic feature of South African Zoology. As the reader will remember, the horns in the deer family consist almost of solid bone, usually branched and shed annually. The horns of the ox and goat families, consist of a core of bone covered by a sheath of true horny matter, not branched nor shed; the antelope, which fills the gap between these two families, like them, and unlike the deer, has the hollow horn, unbranched, permanent, and composed of true horny matter. In Natal and the adjacent districts the number of species of antelope is large. It is not less common than charming and beautiful to see some of these graceful creatures cropping the green grass about our house in the dusk of evening; or to go out in the morning and find them gamboling up and down our avenue, as if trying to thank us that they have finally found a place where they may come

forth, meet a man, feed in his yard, frolic in his presence, and have naught to fear from dog or gun, naught to care—

> "For all the savage din of the swift pack,
> And clamors of the field,"—

a place, in this respect, not unlike the home and haunts of him from whose beautiful "Task" these lines are taken; and whose own fondness for a class of animals which bear at least a resemblance to some of the tribe of which we speak, has been so sweetly sung by a kindred spirit, Mrs. Barrett Browning, where she says:—

> And timid hares were drawn from woods
> To share his home caresses,
> Uplooking to his human eyes
> With sylvan tendernesses.

Nor can you ride about the country and visit different localities, without being surprised at the great variety of these bright-eyed and light-footed creatures, as they start up here and there at your approach, and bound away across the grassy plain, or plunge into some jungle nigh at hand.

The *ipiti*, a very small blue buck, scarcely larger than a rabbit, with horns to match, lives mostly in the bush; and will make a very nice titbit for the table—if you can catch him. The *impunzi*, *duiker alopus*, is only a little larger than the ipiti. This lives also, for the most part, in the bush, and gets the name of *diver* from the Dutch, because of its habit of running under, instead of leaping over, the bushes with which it meets, when seeking to escape the hunter and his hound. Its color is dark gray.

The *iula*, as the natives call the *oribi*, or *ourebi*, is of a pale yellow or reddish color, with white on the under parts. It inhabits the open plain; is two feet high, three long; weighs about thirty pounds, and makes very good venison. Its black horns are very slender and sharp, four and a half inches long, with half a dozen rings and several wrinkles at the base. The *inxala*, or red reed-buck (an *eleotragus*), is a reddish fawn-colored animal, with long ears, large eyes, horns black, about a foot long, curved forwards, and beautifully annulated; hair long, and tail shaggy. It lives in high grass, and along the reedy banks of rivers, stands about three feet high, and weighs from seventy-five to a hundred pounds. Much like to this, only larger, is the *umziki*, or *inhlangu*, another kind of reed-buck, the color of which is a dull ashy-gray. I have before me a pair of beautiful horns, which show fifteen large rings, measure fifteen inches along the curves, the bold and forward sweep of which forms nearly a segment of a circle; while they also spread so as to measure upwards of fifteen inches from tip to tip. The *inkonka*, a large, dark brown bush-buck, or ram, (*tragelaphus sylvatica*) is about the size of the *umziki*. His erect, nearly straight and parallel horns, a pair of which I have before me, are about fourteen inches long, twisted once round, heavy, pointed, and marked from the base up with numerous wrinkles. Hard-pushed, he is inclined to show fight, and is said to bark like a dog when rushing upon his foe.

Besides the foregoing, we have the *umkumbe*, a small red bush-buck, which lives chiefly along the coast; the graceful *iquina*, or stein-buck, which likes to live in stony places and among stunted bushes; and, occasion-

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ally, the *blesse-buck* comes from inland to pass a winter on the Natal side of the Drakensberg range. Then there is the magnificent *inhluzele*, the *hartebeest* of the Dutch (*Alcephalus caama*), which naturalists reckon among the *bovine* antelopes; but, seen at a distance, it looks to me more *equine* than otherwise,—only, to be sure, it has horns and cleaves the hoof. Its color is a grayish brown; its size, that of a cow, or two-year old colt; it weighs two or three hundred pounds; goes in herds, in open upland pastures; and looks harmless enough; though it can be very savage, as I judge from a fight which I saw last year between two bulls, not far from Grey Town.

The *Impofu*, eland, which is much larger than the hartebeest, is also found in herds in the open upland pastures. It is a splendid animal, fat and heavy, weighing from five hundred to a thousand pounds.

But taken as a whole, body, eyes, horns, and all, perhaps the *umgakhla*, or Kudu, (*strepsiceros capensis*), which has its principal haunts in the woody regions of the Zulu country and Kafirland, is the most magnificent of our East-African antelopes. The horns of the male are three or four feet long, twisted spirally with a bold sweep twice round, slightly wrinkled and highly wreathed, but not annulated. The natives use these horns or rather two feet of the little end, as pipes for smoking wild hemp.

The *imbutumu*, gnu, or wilder-beest of the Dutch, and the *idube*, or quagga, which some call the wild ass, can hardly be said to belong to the *fauna* of Natal; though they often come down and spend some of the cold winter months on this side of the Kwahlamba, to-

gether with hordes of other wild animals, the lion among the rest, all living and feeding together, day after day, in the same field in those more secluded regions—

> By valleys remote where the oribi plays,
> Where the gnu, the gazelle, and the hartebeest graze,
> And the kudu and eland unhunted recline.

CHAPTER XXII.

REPTILES.

As to the "finny race," so far as my information extends, the rivers of Natal are wonderfully wanting in all kinds; though the still waters of the Bay are tolerably well stocked with such as like the salt of the sea. Under the urgency of appetite or the force of a habit contracted in other lands, one may be moved to try "to tempt the trout" in some of the beautiful brooks of fresh water by which he may happen to be surrounded. But, owing, doubtless, to the rapidity with which they flow, together with the fact that they are often swollen to a fearful height by heavy rains, he will not be long in concluding that they contain nothing worth the "baited hook."

With reptiles, great and small, it is far otherwise; in these our Zulu-land abounds. With the alligator, the most formidable and most feared of this family, nearly all the deep, still waters of our larger rivers are infested. These ugly, fierce, scaly brutes, too well known to need description, are called by the natives *ingwenya*, —a name which some make to mean "aquatic gorging tiger." Basking upon the sand-banks, or among the reeds of the river's brink; or scouring its deep pools, he

is the dread of the traveler compelled to cross the stream. Mr. Butler, a member of our mission narrowly escaped from one of these savage creatures with his life.

In going to one of the stations, it was necessary for him to cross the Umkomazi. No natives being at hand to manage the boat, he ventured to cross on horseback, though the water was deep and turbid. As he went over safely, when he returned the next day he again ventured into the river in the same way. When about two-thirds of the way across, his horse suddenly kicked and plunged, as if to disengage himself from his rider; and the next moment an alligator seized Mr. Butler's thigh with his horrible jaws. The river at this place is about one hundred and fifty yards wide, if measured at right angles to the current; but from the place we enter to the place we go out, the distance is three times as great. The water at high tide, and when the river is not swollen, is from four to eight or ten feet deep. On each side, the banks are skirted with high grass and reeds.

Mr. Butler, when he felt the sharp teeth of the alligator, clung to the mane of his horse with a death-hold. Instantly he was dragged from the saddle; and both he and the horse were floundering in water, often dragged entirely under, and rapidly going down the stream. At first the alligator drew them again to the middle of the river; but at last the horse gained shallow water, and approached the shore. As soon as he was within reach, natives ran to his assistance, and beat off the alligator with spears and clubs.

Mr. Butler was pierced with five deep gashes, and had lost much blood. He left all his garments, except his shirt and coat, on the opposite shore with a native who

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was to follow him; but when the struggle commenced, the native returned, and durst not venture into the water again. It was now dark; and, without garments and weak from loss of blood, he had seven miles to ride before he could reach the station of a brother missionary. He borrowed a blanket of a native; and after two hours succeeded in reaching the station, more dead than alive.

His horse also was terribly mangled; a foot square of the flesh and skin was torn from his flanks. The animal, it is supposed, first seized the horse; and when shaken off, he caught Mr. Butler, first below the knee, and then in the thigh, making five or six wounds, from two to four inches long, and from one-half to two and a half inches wide. After a severe illness, Mr. Butler recovered, but will not soon lose the marks of this fast and loving friend's hold upon him.

The *Uqamu*, or *Unxamu*, a kind of amphibious *Iguana*, looks enough like the alligator to be mentioned at the same time. Upon a closer inspection it might be considered an *aquatic chameleon* of monstrous dimensions. Its body is about two feet long, and its tail three; its home is in the deep shady pools of brooks, and rivers; though, for a change, it often goes out to sun on a sand-bank. It feeds on toads, rats, birds, and lizards; and it has, withal, perhaps wrongfully, the reputation of biting boys that go to bathe in the little lagoons of the rivers which it inhabits. Very like this, in shape, size, and appearance, is the *imbulu*, a land animal of the *Iguana* stamp. Pass it in the field, as though you saw it not, and it will lie still, "squat like a toad;" but give it a sharp look, and it starts at once to waddle away. Whether it be really chargeable with the

trick of going about stealing milk, winding its long tail round the legs of the cow, and then sucking away at the udder, like a great calf, is a point which I should not like to be called on to prove; yet some of the natives will tell you that it is even so, and add, in confirmation of the remark, that the animal is very fond of milk; this latter point being proved by the former,—that he goes about sucking cows.

I might be charged with slighting the reptile race of Zulu-land, and overlooking a class of creatures which seldom fail to command attention the moment they show themselves, should I omit to remark that Natal is truly *a land of snakes.* Nor will any of them be slandered if it be said that, for size, the python (*Hortulia Natalensis*) bears away the palm. This rock snake, as some call it, the *inhlwati* of the natives, a kind of boa-constrictor, is sometimes found eighteen or twenty feet long. After swallowing a goat or buck, all at one mouthful, it is quiet for a day or two; and in this state it may be approached and dispatched with great ease. The native doctors attach some virtue to its skin and bones, mixing the former with their medicines, and wearing the latter on a string about the neck or other part of the body. But though the python is so large, and quite able to swallow a man, yet he is a very innocent creature in comparison with the *imamba.* Of the snakes which go by this name, there are at least two kinds,—the green, and the dark gray or mottled. These are six or eight feet long; and their bite, as too many sad instances prove, is fatal, unless speedy help be found. The green is fond of climbing trees, and seems quite at home among the branches; nor is it easily dis-

covered there, since its color is so exactly that of the green foliage in which it lies ensconced. Not so, however, when it enters a house, great facility for which is afforded by the loose way in which many new comers make their first habitations in this sunny land. And when the reptile takes alarm from the internal or domestic commotion which its presence occasions, and begins to drag its slow length along through a hole between the wall and the roof, with a view to escape, she is a brave woman, who, like Mrs. ——, will catch and hold it by the tail, while her husband goes out with a rod and gives it a rap on the head.

The gray *'mamba* will sometimes give chase, as I know from my own observation. Riding one day at a slow pace, a walk, in the field, I saw a serpent of this class hastening down the side of a hill on my left, rising and falling with a wavy, undulating motion, half upon the tops of the tall grass, his progress all in my direction, as if he had some special intent on me or my horse. As I advanced he turned his course and hurried on after me, and was just raising his head for a thrust close by my side, when a whistle and cut of the whip put my horse upon a gallop, and so delivered us from the evidently meditated attack.

The *inhlonhlo* is a large, dark flame-colored serpent, seven or eight feet long, with a fin-like crest. If his looks are at all significant of the virtues of his venom, one can easily believe, what all the natives say, that his bite is mortal. The *ipimbi* is a kind of *cobra de capello*, or hooded snake, so called from the membranous distension which it produces along the sides of its head and neck when irritated and preparing for attack. It

has a series of rings under the neck, and a body six or seven feet long. When angry, it stands and runs, as it were, upon its tail; lifting its head two or three feet from the ground. Having dilated his hood, raised his head, and begun to dart his forked tongue at you, beware!—either flee or be sure that you can deal him at once a deadly blow. Meeting one in my front yard the other day, I applied a rod to his back, and now have his head pickling in a bottle of alcohol. Another species of the cobra is a greenish brown or steel-colored creature, which the natives call *imfezi.* The body of this snake is about as large as your wrist, and as long as your arm. His disposition is altogether bad. Displeased with your approach, he raises his head, flattens his neck, and begins to spit venom. Woe be to you if you come now within the reach of his fangs.

The *ibululu*, or *irobocha* (*vipera caudalis*), is what the colonists often call the "puff adder." It is of a darkish yellow color, with a profusion of black and white spots along the back; the head, broad and flat; the body, thick, short, and depressed,—only two or three feet long, and sometimes as large as your wrist. Its movements are very slow. In fact, it will lie, flat and still, right in your path, see your approach, and never care to budge an inch,—only puff and blow, and make a sort of hissing noise, as if to warn you of your danger. It was by this hissing sound that I was once made aware of the presence of one in my path, as I was going to hold evening service with my people. Nor did he deign to move till I came with a light and a rod and put him out of the way. His bite is reputed to be most fatal. We have here, also, another, smaller kind

of puff adder (*Echidna inornata*), which the natives call *inhlango*. *Umanjingelana* is the name of a dark brown, scaly, yet glossy-looking animal, which, with the reputation of being poisonous, has a great liking for such places as a back yard,—nay, often goes so far as to crawl into the kitchen; all of which our laws look upon as capital crimes and punish accordingly. When such invasions occur we comfort ourselves with the reflection that, thus far, we are more fortunate than some others—missionaries and colonists —of our acquaintance, who have sometimes found one of the serpentine family in their parlor or bedroom, and occasionally a very sly, obtrusive character snugly coiled away between the sheets or under the pillow. But, to the credit of the creeping tribe, it must be said that most of them, bad as they are, have better manners than this; nor can it be denied, on the other hand, that the way in which some houses are built, holds out strong temptations to these animals to practice such intrusions.

The reader must not, however, think all our snakes endowed with deadly venom. I am sure some of them could not harm you much, if they should try; and possibly some of them are so well disposed, or, at least, so indifferent in respect to both self and others, that they would not, without good reason, if they could. Perhaps the *'mamba* is the only one that can be counted really aggressive. Among those which are reputed to be harmless are the *inyandezulu*, a slender green snake, with a sprinkling of black spots; the *umzinganhlu*, so called from its living about houses; the *ivuzamanzi*, a black water-snake; *ifulwa*, a green water-snake; *ukokoti*,

a long, dark yellowish snake; *inkwakwa*, a reddish snake; and the *umhlwazi*, a long greenish brown snake. Besides these, we have—but there is no need to mention more. As another has said, "Snakes constitute a legion in the land, far too numerous to have been hitherto numbered and catalogued. They abound alike in the tangled bush, in the grassy pasture, and in the stony wilderness."

It is worthy of remark, however, and of remembrance with gratitude, that, with the one or two exceptions noticed, even the worst of the snakes with which the land is infested are glad to move out of the way when they happen to find themselves in your presence, and only make an attempt to attack you when they consider it necessary on the ground of self-defence and preservation. And even then, be it observed, a kind Providence has endowed most of them with a way of warning you of your danger, ere the fatal blow is struck.

As the editor of the "*Natal Journal*" has playfully said: "Nearly all the wounds that are inflicted by venomous snakes upon man, are the result of a want of frank understanding between the parties. The gentleman inadvertently sets his foot on the reptile's tail, and the reptile, under the impression that the insult was premeditated, resents the action. Or the gentleman has a friend who wishes for a green snake to put in a bottle, and endeavors to reduce some slippery individual of the race to the bottling condition, while the snake, knowing nothing of the honor of the embalmment for which he is marked out, does his best 'to give' his assailant 'pause,' in order that he may take himself off out of the way during the cessation of the strife. There

is, however, nothing in this which ought really to surprise. It is the habit of the snake to swallow his prey whole, and he only wounds, in a general way, that he may feed. He first licks his intended meal all over to make it unctuous and smooth; he then opens his mouth very wide, fixes his peg-like teeth upon the unskinned mouthful, and by dint of sheer muscular effort sucks it in whole, hair-breadth by hair-breadth, often spending whole hours in the accomplishment of the single-morselled meal.

"Now, the venomous snake is sharp enough to know that neither men nor oxen are at all adapted for this proceeding. He is instinctively a trigonometrical reptile, and effects a careful observation of the intended mouthful before he commits himself to the task of stowing it away. The fact is simply that the venomous snakes are not the largest of their race, and, therefore, do not affect great prey. The Ophidian Titans,—the Pythons and the Boas,—are wrestlers, and not stabbers, and prepare their meals by rolling them round with the suffocating folds of their lithy and sinewy bodies, rather than by instilling a narcotic poison into their blood. But even these serpentine giants find rabbits and goats more in their way of business than bullocks and men.

"When the matter is fairly and philosophically viewed, it would be about the same thing to be surprised that the venomous serpents do not pursue and attack men, as it would be that canary birds do not peck at cocoanuts. What little danger there is of hurt from venomous snakes, is in reality mainly due to their timid and stealthy habits, rather than to their ferocity, or else

to the aggressive and museum-furnishing spirit of man. For our own parts, as neophytes in colonial life, we always assume grand airs, and make a great noise, when we walk into the long grass, and we carry on our investigations into the domestic habits of modest and retiring reptiles by the aid of a telescope. When they pay an accidental visit, as they occasionally do, to our windows, in the sunny afternoon, we shut the casement close, and contemplate them through the glass. We met a green fellow the other day, we don't know how many feet long, or how many inches round, on the open path as we were strolling, and we walked briskly off, and told one of our native attendants where he was to be found. We dare say the time will come when we shall bag our ten brace of Ophidians before breakfast, and have to speak of the prowess of our shambok. At present, when Mr. Layard writes from the Cape to request thirty or forty new serpents for the shelves of the South African Museum, we temporise, and write back in reply, 'to know which kind he would like to have.' "

The action of a snake, when he inflicts a wound and infuses poison into the flesh of man or beast, is generally called *biting*, though striking, or stabbing, would be a more correct description of the deed. Nor can it be devoid of interest to look a moment at the poisoning apparatus which the really venomous serpent carries about with him; and at the manner in which he packs it away when it is not required. This apparatus consists chiefly of two parts—a long, delicate, slightly-curved, sharp-pointed fang, with a hole through the middle from end to end, for inflicting a wound and transmitting venom, and a gland for secreting the venom to be transmitted.

The fang is so fixed in a little separate, movable jaw-bone, which carries no other teeth, that when the snake has nothing for it to do, it folds itself backward, that is, with its point towards the throat, and there lies embedded in a little sheath of soft, thick gum, altogether out of the way. But the moment snakie sees any work of a venomous character to be done, up comes the fang; being drawn out, set up, and kept in a proper position, with its base on the venom-bag, all by a little muscle which stands there waiting to perform these offices; so that, when the reptile comes to strike the point of the fang against anything, as into the flesh of man or beast, the pressure upon the gland forces the venom through the canal, directly into the wound. Should the fang be broken at any time, there is another lying in embryo by its side, ready to spring up and take its place. The light, easy manner in which the fang is suspended, being fixed to a little movable jaw of its own, provides for withdrawing the instrument without a strain upon its delicate point, which, with the careful manner in which it is packed away when not required, like the blade of a penknife in its handle, would seem to make it seldom necessary to bring out a second.

Before dismissing this snaky subject, let me add a few words about the remedies to be used when one is bitten. And here it is worthy of remark that we really hear of comparatively few deaths from the bite of one of these reptiles. No doubt the number of the really venomous is less than the people suppose. Nor is this strange. The certain, speedy, distressing death which is known to follow from the bite of some, together with the general external likeness which the harmless bear,

in many cases, to those which are not so, naturally gives them all a bad name. The real venom looks very much like gum arabic or fat reduced to a liquid state, and is said to be tasteless, or nearly so. It is also said—and the fact is an important one, if it be indeed a fact, as I have reason to believe—that the venom of which we speak may be swallowed with impunity; only you should have no cut or other wound about the mouth, through which it could reach the blood. It is the action of the poison upon the blood, destroying its vitality that does the mischief. Once in the blood, and there left to do its work, its progress is rapid—a smarting pain about the wound, swelling, extension of the pain and swelling along up the limb, nausea, delirium, death, all in two or three hours, if not, indeed, in one hour, or even thirty minutes; except, perchance, the poison prove too little or too feeble for its allotted task, or speedy, effectual efforts be made to extract or neutralize it.

To prevent the poison from being diffused through the system, a bandage is tied tight about the finger or limb, just above the wound. To extract the poison, the wound is opened and suction employed; or a bit of lunar caustic, or a red hot iron is applied, to destroy the poison. Then, to counteract the internal effects, in case the poison in spite of these efforts has found its way into the system, great reliance is placed upon the use of ammonia. There seems to be no doubt that this has often proved ar effectual remedy. Twelve grains of the carbonate of ammonia, dissolved in water, may be given every ten or fifteen minutes; or thirty drops of hartshorn, or sal-volatile may be substituted for the carbonate. So says Dr. Mann; and so, for substance,

the late Dr. Adams. The ammonia is also applied, meanwhile, externally, that is, rubbed upon the wound. I have applied this remedy—hartshorn or ammonia—in several cases, giving a dose of castor oil with it; and the parties have all recovered. But whether they had been bitten by one of the venomous sort, and would have died without the use of ammonia, is, of course, more than I know. But when one is bitten or stung by a spider, wasp, bee, or other reptile or insect of this kind, a little ammonia rubbed upon the wound acts like a charm in allaying the pain and arresting the swelling, as I can testify from ample experience and observation. The principle upon which this remedy operates is found in the fact that the acid of the poison is neutralized by the alkali of the ammonia. Other alkalies, as soda and potassa, may be used with benefit when ammonia cannot be procured.

From the snakes, we come by an easy gradation, to the *lizards.* In justice, however, to all the families of this tribe with which we have ever happened to meet here in Natal, it must be said that a few years' observation and acquaintance with them go far towards dispelling the many prejudices and much fear with which one is at first accustomed to regard them. The *isibankwa*, a brown copper-colored lizard, about six inches long, may be seen at almost any time of day, now quietly basking, now darting about, here and there, on the sunny side of a house, cattle-fold, or any old fence, always ready to play bo-peep in the most familiar way with observers. The *ukotocheni* is a spotted kind of lizard which lives mostly under stones. The *isiquzi*, which makes its *habitat* mostly in the grass, is about a

foot long, of a most beautiful, yellowish green color, and of motions "quick as wink."

But the great lizard of the land, or that which outran the chameleon, according to popular tradition, and so

"Brought death into the world, and all our woe,"

is called *intulo*. Its length is some six or seven inches; its color, spotted gray, like the bark of trees, on which, for the most part, it seems to have its home. Its movements are exceedingly sudden and rapid; and the manner in which it darts from one side of the tree to another, to avoid being seen, and yet keeps peeping round on this side, and then on that, to see what you may want or will do, and all as though he were trying to pick a play with you, is amusing.

The chameleon, *unwabu* as the natives call it, is very common, and just the same careful, creeping animal—eyes, hands, feet, changing colors, and all that you have heard and read. The tradition concerning his message to men, has been given in another chapter. Mr. Dohne gives the substance in his dictionary, which, for the sake of the remark with which he closes, I will copy.

"This slow and curious little animal is of some historical importance in respect to these savage nations. Tradition says, that Unwabu was sent by Unkulunkulu (a first great being), after men had been made, to tell them that they should live for ever, and not die. But after he had started, the great being repented, and sent Intulo (the quick running salamander), to tell the people that they should die. Unwabu, being too slow in delivering his message, was outrun by Intulo, who came first with his message to men, by whom, also, it was accepted When, therefore, Unwabu arrived afterwards,

his message was not accepted, because men answered him: 'Do thou go, for we have already accepted of that which Intulo brought to us.' And hence, adds tradition, *it is that men die.*

"Comparing these names with the nature of the tradition, there can hardly remain any doubt but that we have here some report of the creation of man, and his primary, blessed state or destination, which was interrupted and lost by the acceptance of a message bearing upon death."

CHAPTER XXIII.

INSECTS AND BIRDS.

Oh! how canst thou renounce the boundless store
  Of charms that Nature to her votary yields?
The warbling woodland, the resounding shore,
  The pomp of groves, and garniture of fields;
All that the genial ray of morning gilds,
  And all that echoes to the song of even;
All that the mountain's sheltering bosom shields,
  And all the dread magnificence of heaven;—
  Oh! how canst thou renounce, and hope to be forgiven?

BEATTIE.

As to the insects of the land—I was about to say that they are numberless. I cannot do better than to give my reader some paragraphs on these multitudinous tribes from the "Natal Guide." "The insect race," says its editor, "as a matter of course, musters strong in the South African sunshine. The tribes, however, which seem to claim for themselves most immediate notice, are those which belong to the fan-winged (*orthopterous*) division. A locust, two inches long, and wearing a gorgeous green, gold, and black coat-of-mail, feeds gluttonously under the trees. Grasshoppers leap from under the pedestrian's feet, and when well up in mid-air, expand a pair of bright scarlet wings, and lengthen their leap into a flight. The grotesque phasmidæ, or

spectre-insects, lurk in the pathway like limbed and animated straws and twigs; and the green mantis lies in wait on the branches and trunks of trees, and with clasped and uplifted legs turns its green goggle eyes upon the approaching intruder, and even waits curiously and patiently with waving horn-like antennæ whilst its back is stroked. Big-thighed crickets complete this motley orthopterous (*fan-winged*) group, which as much deserves to be considered the representative type of the insect race of the colony, as the amaryllids do to be taken as a leading type of the vegetable tribes.

"The butterflies of Natal are very varied and beautiful. At night, throughout the season of the summer, the darkness is spangled with the soft-glowing light of the fire-flies. The water-courses along the streets of Maritzburg are completely fringed with their dancing fires night after night. The cicadas keep the air filled with shrill grating discord, during pretty well eight months of the year. Solitary bees make tunnels in the walls of dwelling-houses, and long brown-and-gold wasps suspend their paper nests from the beams of verandahs and out-houses. The ground is alive with colonies of ants, some being shiny-black fellows, others rusty red, and others of pigmy size and brown. Scarcly a yard of bare ground can be discovered which is not occupied with the busy marchings and runnings to and fro of these active and energetic insects.

"The 'white ant is properly not an *ant* at all. It is an insect holding an intermediate position between the orthopterous tribes already alluded to, and the true, or hymenopterous, ants. The little white workers which constitute the laboring part of the community, are the

immature forms (*larvæ*) of the insect. The soldiers, recognized by their larger heads and mandibles, are in more matured states; but these soldiers never put on wings. The winged members of the community are individuals which have attained full perfection as males and females; these fly off from the nest as soon as their development is complete, to establish fresh colonies. Such of the females of these insect emigrants as escape the numerous dangers of their out-of-door excursion, are found by scattered parties of workers, and imprisoned in a cell of hardened clay as the centers of independent settlements.

"The white ants labor entirely out of sight in covered ways. They form galleries of hardened clay a short distance beneath the surface, which ramify in various directions from the royal cell or nest. These galleries are often carried beneath the foundations of houses, and then up through the interior of the wood-work; a mere thin surface-layer of which is alone left to hide their proceedings. The ants sometimes travel from the floor to the upper stories or the roof, through plastered walls. They then betray their course by making small openings here and there, through which they fling the waste materials of their excavations. These ingenious depredators are very abundant.

"There is, however, one kind of true ant which belongs especially to the house, and which is especially the housekeeper's pest. This is a small brown species, or emmet, which makes its nest in walls and beneath floors, and which has an unconquerable liking for all sweet and fat articles of food. The first thing it does is to find out the pantry. Some stray foragers then

discover where the good things are deposited, and a run is forthwith established; that is to say, a procession begins of insects passing to and from the discovered treasures in a wide track or train, in which every pair of mandibles going downwards or outward, is laden with a pilfered morsel. If the run be broken across, or disturbed, a detour is made round the difficult point, and the communications are established along another line. Complicated campaigns extending over weeks, may be fought in this way with the emmets, and be ended in their favor by their establishing themselves in possession of the disputed ground. The ingenuous shifts and contrivances to which they resort in such contests would be quite incredible, if not observed. There is only one course of proceeding which proves to be too much for them. This consists in isolating every article that they affect by placing it upon shelves or in safes and cupboards, standing upon legs thrust into little tin vessels of tar. All the shelves of a pantry may be easily isolated in this way, by having four legs three inches long at their corners, placed in such tar receptacles standing on lower shelves.

"There are several kinds of the insect known under the name of the tick (*ixodes*) found in Natal. The larger species confine their attention to oxen and horses. These are often as large as, or larger than, a pea. Those which attack man are very much smaller. The most troublesome of all is so small, that it can be barely seen. These insects are shaped something like a bug. They have no wings, and cling to the stalks of the grass, from which they are brushed by passing animals. They possess, in the place of mouths, a pair of sharp delicate

lancets, and a pipe covered over externally with small curved-back spikes. They plunge this implement into the skin, and then suck away, holding unconsciously, and therefore very resolutely, by their barbs. They are destitute of eyes, and hence it may be hoped are not altogether conscious of their evil deeds. The ticks are very troublesome to animals, especially in the sea-coast district. They also occasionally cause an inconvenient amount of irritation in the human skin. This much, however, must be said even for these blind, blood-thirsty insects; their reality is not so bad as their reputation.

"The spiders of Natal are also a host which can hardly be numbered. Some of them are big, hairy, bold rascals, rather given to letting themselves down from the thatch in unceiled rooms, at inconvenient and unseasonable times. They are of seemingly infinite diversity, and many are spotted, and of beautifully bright colors. The scorpion now and then turns up, but is very rarely seen."

Here, too, we have the "fish moth," called also by some the "Silk moth." "This is a steel-gray fishy-looking creature with six legs, without wings, and with diverging spikelets to its tail. It inhabits the crevices of walls, and wood-work, and is nocturnal in its habits, being greatly addicted to the insides of boxes which are not often disturbed, and more especially if lined, as instrument cases are, with green baize. It is very fond of all fabrics containing starch, and attacks woolen clothes of all kinds, riddling them full of holes. Very considerately it prefers old clothes to new ones. The slimy-looking gray body is really covered with scales of

microscopic minuteness. The troublesome creature is, indeed, a species of the Lepisma, which is in such high repute among the microscopists of England, on account of its furnishing them these minute scales as test-objects adapted to try the optical excellence of their instruments. It is an insect which is destitute of wings, which undergoes no transformation, and which for these and other structural reasons is placed in the 'Thysanourous,' or *tassel-tailed*, wingless group of entomologists. The fish moths possess an incredible tenacity of life. The writer now has one of them, which was placed in a wine-glass three months ago to test its power of endurance, which has had no supply of food since, saving one companion that was at first the sharer of its captivity, and which is at the present time as lively as when the incarceration commenced."

In a sunny land like this, where, as along the coast, we have no wintry cold, from year to year, to diminish the races of insect life, you can easily conceive that the tribes must be numerous, and the habits of some of them novel and interesting. Nor have you ever need to go far to find them and study their curious character. For instance, now, while I write, and almost in sight of my windows, along the borders of the verandah on one side of my house, there is a strip of dry, sandy earth, filled with little conical or funnel-shaped pit-falls, the work of the ant-lion, (*myrmeleon*)—perhaps a dozen of them on a piece of ground, no larger than my table. This ant-lion, which the natives call *inkunzana*, or little bull, is a very stout, savage sort of an animal, and very resolute withal, though only about a third of an inch in length. Nor is he at all ignorant or unskilled as to the

manner in which the unwary may be engulfed and made to yield their life to his support. Moving spirally backwards in a small circle, and tossing out the sand by a series of sudden jerks with neck and mandibles, as he goes round and round, he soon finds himself snugly ensconced and waiting for prey at the bottom of a conical pit about the size and shape of a wine-glass—all the steep and sandy surface of which is ready to roll in at any moment, and carry down any luckless ant or other insect that may be passing that way. Should his victim seem to be aware of his danger, as he goes tumbling down the sides of the funnel, and so make an effort to escape, the little lurking assassinator shoots up a volley of sand, his little balls of granite, which fall pattering, of course, upon the poor traveler's head, perhaps set other sands in motion, till the pelted prey is utterly bewildered, enveloped in an avalanche, and carried down to the bottom of the pit. The murderous myrmeleon now seizes his victim with a pair of large, sharp-pointed mandibles, and drags him down under the sand out of sight. Here, all in the dark, still holding on with his mandibles, he applies a powerful sucking apparatus, kept on hand for the purpose, with which he extracts all that is soft and juicy; then, bringing up the dry carcass, he gives it a sudden jerk, and throws it out of his den, the walls of which are now put in repair for entrapping another victim. Having lived a year or two in this way, he retires for a few weeks, wraps himself up in a little globular cocoon which he spins and weaves of sand and silk, and then comes out a sort of four-winged freebooter in the shape of a dragon-fly, and still goes on to keep up his preda-

ceous habits by waging war on various tribes of winged insects, such as the moth and the butterfly.

Oh! cruel and iniquitous ant-lion, I think I hear you exclaim. But if there was nothing like the ant-lion and dragon-fly to prey upon other insects, and then nothing like the weasel and lizard, owl and bat, hawk and buzzard, to prey upon these and upon one another, all such things as ants and ant-lions, dragon-flies, butterflies, and other flies, useful and beautiful as they are in their time, place, and proper proportion, would soon become as numerous and annoying as any of the swarms and other plagues ever were in Egypt.

Nor does the land of Natal seem to be wanting in the number, beauty, or variety of her feathered family. To quote again from the *Guide to Natal:* "The field is abundantly stocked with pheasants, partridges, and quails. The pheasant is an ugly brown bird, marked by a white horse-shoe, and with a cry exactly like that of the English pheasant; it has white but dry flesh. The gray-winged partridge is like the English bird; it is principally confined to the coast-lands. A red-winged partridge, as large again as the gray-winged, is found in most parts of the colony. The teal is occasionally met with in small numbers. The wild duck is rare. The Muscovy duck is more common. So also is the wild goose, which is a very delicious bird on table. The *paauw* (wild turkey or bustard) is very abundant, and is one of the most esteemed species of game in the colony. The meat of the breast is brown and of a peculiar short fibre; the meat of the other parts is white; its flavor is intermediate between that of the pheasant and the wild duck, and nearly resem-

bles that of the Moor fowl of Scotland. It is shot in the open country by sportsmen riding in circles round it.

"The Koran is a smaller bird, but of excellent quality in the proper season; it is more like the English woodcock, and has half an inch of delicious fat upon its back.

"The guinea-fowl abounds in the bush. A species of snipe is very common in the open land. There is also 'a golden snipe,' which is ornamented with circular yellow and black spots. There are various kinds of storks, cranes, and pelicans in Natal. There is one known as the locust bird, and another as the Kafir crane. One of the most interesting of the tribe is the secretary bird, which wages incessant and very successful warfare with the snakes.

"The birds of prey are an extensive family in Natal, and have very important business entrusted to their care. A large black eagle is now and then seen. There are several kinds of falcons, kites, hawks, and owls. Some of the hawks are very small, and prey only on the insects (*insect hawks.*) There are two species of the vulture. One kind, a large, heavy, black and white bird, with fringed, flapping wings, is constantly seen winging its way through the higher regions of the air, intent upon some business visit to carrion. The most common crow is a raven-like bird, with a curious carunculated and hooked beak, and a white crescent upon its back.

"The birds of the bush are many of them of most beautiful plumage. Among the most striking may be named parrots, toucans, the lory, king-fishers, woodpeckers, the sugar-bird, the honey-bird, and a kind of

canary. There is a very remarkable long-tailed finch, common in most localities, the male of which carries behind it a waving tail three times the length of its body. This is known as the Kafir-finch."

The *intungonono* (*Gypogeranus*), called the "secretary bird" because of the tuft of plumes on the back of its head giving it, thus far, a resemblance to the head of a clerk, who sticks his pen in his hair, behind his ear, is a bird of no inconsiderable fame. The ornithologists were long puzzled to find a place for it among the classes into which they had divided the feathery tribes. The general conclusion seems to be that it must be arranged among the vultures; though in view of certain external characters, it is still looked upon as "one of those mixed and aberrant forms by means of which the arbitrary divisions of natural objects established by man are so frequently assimilated to each other in the most beautiful, and occasionally in the most unexpected manner." The Hottentots used to call it the "serpent eater;" and for its many valuable services in this line, either real or reputed, it has ever been looked upon and treated with very great respect. In size, color, and general appearance, it looks very much like a great gray turkey on stilts.

The honey bird or guide (an *indicator*), called by the natives *ingende* or *inhlavu*, is another curious South African bird; being noted for conducting people to cells of wild honey. I have met with it, or it with me, in some of my journeyings about the country; and had it fly along before me, with its peculiar chirping, but never in circumstances where I was free to follow it, and see if it would actually bring me to a nest of honey

bees. But I have often been assured, both by natives and others whose testimony I had no reason to doubt, that they do conduct to such treasures. The whole truth, however, seems to be, that it will lead you to anything unusual, provided you follow its chirping calls, especially to something of a marked and fearful character, as a snake, a tiger or lion, a buffalo or elephant.

The *ijuba* is a beautiful kind of crescent-necked dove or pigeon,—a South African specimen of the *columba risoria* or *Turtur risorius;* being so called from a fancied resemblance between some of its cooings and a hearty laugh. Its tones, however, are too plaintive to make the name in all respects appropriate. Ask the natives, who are good at imitating the songs of birds, what the *ijuba* says, and he replies,—*goo-goo goo-goo;* the first compound ending in a rising intonation or slide of the voice, the second in a falling. If the bird be near, you hear other notes also; as, *amagoo-goo goo-goo;* then again the bird seems to suppress one note, and say, *amagoo goo-goo.* At another time, especially in the season of harvesting, this feathered songster gives us another piece, which the natives represent thus,—*amadokwe avutiwe;* the accent of each word being on the penult *o* and *i*,—the sentiment, not the sound, of which is—*the harvest is ready.* But, whatever it may say, the *ijuba* is one of the pretty things with which our eyes and ears are greeted, ever and anon, in all our perambulations on these Natalian shores. Indeed, scarcely a day passes that half a dozen, or more, do not come to roam and flit in our avenue, or to see what nice little titbit they can find under the window, in front of the

door, or in the garden. Among the beautiful shades of its color, a kind of bluish gray or slate color prevails; the sides and back of its neck being marked with a black crescent or demi-collar. In size, it seems nearly as long, but not so large as the domestic pigeon, or common dove. Nor must I omit to mention that men of science think the bird of which I speak to be "probably the Turtle of the Scriptures,"—the same which Noah sent forth "to see if the waters were abated," and which finally "came in to him in the evening; and lo, in her mouth was an olive-leaf plucked off;" and the same whose swiftness and innocence are so beautifully alluded to by the Psalmist, where he says: "Oh, that I had wings like a dove! for then would I fly away, and be at rest. Lo, then would I wander far off, and remain in the wilderness. I would hasten my escape from the windy storm and tempest."

CHAPTER XXIV.

EUROPEAN ENTERPRISE IN NATAL.

"A land of climate fair, and fertile soil,
Teeming with milk, and wine, and waving corn,
Invites from far the venturous Briton's toil;
And thousands, long by fruitless cares foreworn,
Are now across the wide Atlantic borne,
To seek new homes on Afric's Southern strand;
Better to launch with them than sink forlorn
To vile dependence in our native land;
Better to fall in God's than man's unfeeling hand."

PRINGLE.

THE foregoing pages respecting men and things in and about Natal, would not approximate completeness, without some notice of the European footstep,—or those marks of civilization, of agriculture, of trade, and of commerce, which the white man is imprinting upon these shores. Nor can too high an estimate be formed of the change that has come over the face of this country since it began to be subject to the influence of Anglo-Saxon energy.

When I first arrived at Natal, some fifteen years ago, the number of vessels coming to this port was small, somewhat like angels' visits, few and far between. But, for the last year or two, it has been no uncommon thing for two or three to come into port in a single day

The shipping list often gives us the names of ten or a dozen vessels in the bay at once. No less than ninety-seven came here during the last year. In passing, I may remark that while I write, March 12, 1862, there are three American vessels in port,—the "Warren," a barque, from Baltimore; the "Cornelia," a schooner, with a cargo of oil from Desolation Island; and the "Mary and Louisa," a barque, from New York, with an assorted cargo and deals.

The anchorage in the roadstead, outside of the bay and bar, is generally safe, except when the wind blows with great violence directly on shore, which is not often the case. The cape of Natal consists of a prominent headland, rising abruptly, on the south side of the entrance to the bay, to the height of about three hundred feet. This "Bluff," as it is called, is surmounted with a flagstaff; and it is hoped the time is not distant when it shall have a light-house for the guidance of the benighted mariner. The bar of sand which crosses the mouth of the port, the entrance into the bay, is subject to considerable change; being raised by the swell of the ocean, and then scoured away again by the force of the ebbing tide. The depth of water on this bar of sand varies from eight to seventeen feet, the average being nine or ten feet. Hence, vessels of three or four hundred tons burthen are often obliged to wait in the outer anchorage, till the high tides give them an addition of two feet more water, ere they can enter the quiet, land-locked harbor. Within a year or two, however, a useful little steam tug has been provided, by means of which many of the chances of being detained outside, especially those which arose from adverse winds,

have been removed. Very extensive and important harbor works have also been commenced, the object of which is to confine the sweeping current of the tide to one central and narrow channel, and so remove the present bar, and prevent the formation of another. These works completed, it is believed that Port Natal will be found one of the safest and best of all the harbors on the coast of Africa.

Coming ashore, instead of the low, sandy beach of other days, you now find a nice landing quay, and a pier extending so far into deep water that vessels of a heavy burthen may be moored by its side. Here, too, you find a custom-house, the offices and ware-houses of the landing agents, together with a railway terminus and depot; while, scattered here and there, in the surrounding "bush" are to be found the dwellings of the pilots, sailors, and others connected with the port. Here, too, the Episcopalians have erected a neat little church. A block-house, with artillery and a few soldiers, marks the summit of a neighboring hillock.

Taking a seat in one of the railway carriages, you leave the Port, or "Point," as it is often called, pass the village of Addington, soon complete the route of three miles, and find yourself in the town of Durban. Port Natal, it will be noted, is but a *port*, not a town; Durban being the name of the *town* upon the port or bay. Fifteen years ago, a dozen or two of "wattle-and-dab" dwellings, two or three so-called stores, and a barn-like chapel constituted the substance of the little half-hidden hamlet, which has since grown into a large, flourishing town, with a white population numbering something more than a thousand souls. The streets

are straight, and cross each other at right angles. Some of the side-walks have been redeemed from the troublesome sand which abounds in all this region, and begun to be shaded and adorned with trees. Good brick houses with slate or metal roofs are taking the place of the cheap, temporary structures of earlier days. Many of the stores are of a large, substantial character, with plate-glass windows, and a supply of goods of no mean quality. Four or five places of public worship may be found here. The Wesleyans have two chapels, one for the white people, and another for the natives. The Congregational chapel, which was built some six or seven years since, has been enlarged by the addition of a gallery, and must be enlarged again, or give place to a new and more commodious house. The other places of worship belong, one to the Episcopalians of the Church of England, the other to the Roman Catholics. The Mechanics' Institute has a reading-room, well supplied with periodicals, and a library containing about fifteen hundred volumes. There are two newspapers published in Durban,—the "Natal Star," once a week, and the "Natal Mercury," twice a week.

About a mile from town, on the lower slope and sea side of the Berea, is a botanical garden, the property of a company which bears the name of the Agricultural and Horticultural Society. This garden extends over an area of fifty acres, about half of which are under cultivation. The ground was laid out some ten or twelve years since, and contains groves of bananas, beds of pine-apples, hedges of mulberries, oranges, and lemons, the papaw and mango, sugar-cane and cotton-plant, arrow-root and ginger, euphorbias, cactuses, and aloes.

There is also a military camp in the neighborhood of Durban.

Leaving the seaport town, we may take an *omnibus* in the morning, and, after a ride of fifty-four miles, find ourselves at night in the city of Maritzburg, the capital of the colony. In shape and size, this is a regular quadrangle, nearly a mile wide and about a mile and a half in length, with a population of about two thousand inhabitants. On approaching the city, we cross a cast-iron bridge, which has been thrown over the Little Bushman's river at a cost of more than two thousand pounds sterling. Near the bridge, is a large and valuable grist mill, which is driven by water taken by a canal from the river. The streets of the city are wide, and intersect each other at right angles. Along the side of almost every street there is a stream of running water, from which the inhabitants derive an abundant supply.

The town was laid out by the Dutch, and some of the streets still retain the cumbersome names which their projectors gave them. At the upper end of the town, at the distance of a quarter of a mile, is the military camp called Fort Napier. The large, open space in the centre of the town, where wagons from the country go to dispose of their produce, is called "Market Square." Adjoining this square is another open space reserved for government offices. On one side of this site is a stone Gothic building, erected by Bishop Colenso as a chapel for the natives; on the other side stands another stone building, known as the "Scotch Church." The Dutch Reformed Church have a new house below the square; while, pending the erection of a more suitable

edifice, the Congregationalists rent a public room within the square. The Episcopal Church has two fine stone buildings, besides the native chapel,—the cathedral and St. Andrew's. The Wesleyans have two chapels, one for the white people, and one for the native, also a large school-room, all near the centre of the city. The Roman Catholics have also a chapel, and a college, as they call it.

The public buildings, government offices, are, for the present, merely rented tenements, which do neither the city nor anything else any great credit. The government school-room serves to accommodate the Legislative council during its annual sessions. The Natal Bank, recently erected, is a fine building, and Grey Hospital will doubtless prove as useful as it is commodious. The Natal Society, a Literary Institution, has an excellent library, also a reading-room; and often favors the public with an interesting lecture on some useful topic. There are three weekly newspapers printed in the city—the "Witness," the "Courier," and the "Bode;" the last being of recent origin and in the Dutch language. The "Government Gazette," should also be reckoned among the periodicals of this place.

The city is adorned and shaded with a goodly number of trees, the most common of which are the syringas, blue gums, and weeping willows. The rose is used as a hedge, and blossoms at all seasons of the year. Many of the private gardens abound in the peach and other kinds of fruit. Some of the houses are of a good, commodious, substantial character.

Continuing our route inland and on the road to the

Orange Free-State, a hundred miles from Maritzburg, we find Ladismith, (Lady Smith,) the seat of a magistracy, and chief settlement in Klip-River County. The town numbers about a hundred inhabitants, and possesses a government office, a court-house, a Dutch Reformed Church and an Episcopal Church; also a few stores and mechanic shops. In the neighborhood are several Dutch farmers, who regard the District as well suited to dairying, to the growth of cattle and sheep, and to the cultivation of wheat. The white population of the county amounts to about 1,500, of which nearly five-sixths are of Dutch origin. The native population of the county numbers upwards of 6,000. The yearly produce of butter is estimated at two hundred thousand pounds; there are about 25,000 head of cattle in the county, and 40,000 sheep.

The village of Weenen was the seat of the magistracy for the county of Weenen till a few years since, and a branch of the magistrate's office is still retained there; though the headquarters are now at Estcourt at the "drift," or ford, of the Great Bushman's River. The county contains about a thousand white inhabitants, chiefly Dutch, and about two thousand natives; 15,000 head of cattle, 10,000 sheep, and nearly 2,000 horses. The farmers grow wheat, Indian corn, oats, barley, and fruit, and distill a kind of brandy from the peach.

The village of York is a thriving little settlement in the county of Maritzburg, situated about thirty-five miles north-east from the city. The most of the settlers are engaged in growing oat forage, which they send to Maritzburg. They have a Wesleyan minister among them, a Wesleyan church, and a school.

The village of Richmond is situated about twenty-five miles south of the city, on the Ilovu River. It is the seat of a magistracy, and contains a school-house, an Episcopal Church, a store or two, and a few tradesmen. The white inhabitants, scattered here and there, in and out of the village, number some three hundred or more.

The county of Maritzburg contains a population of nearly 4,000 white inhabitants, and about 50,000 black; about 5,000 head of cattle, nearly 40,000 sheep, more than 2,000 horses, and six or seven thousand goats. Its principal productions are oats, Indian corn, wheat, and potatoes. The county contains a good supply of water-mills for grinding meal and sawing timber. Of these there are half a dozen or more in the city.

The Umvoti county contains seven or eight hundred white inhabitants, and upwards of 15,000 black. Wheat, oats, and Indian corn are its chief productions. Many of its white inhabitants are of Dutch origin. The principal village is known by the name of Grey Town, and contains some signs of thrift, among which must be reckoned a school-house, a store, a grist-mill, and the seat of magistracy for the county.

Coming back to the coast-lands of the colony, whether we wind our way up or down, north or south, we see signs of European enterprise on every hand. Large tracts of land that were lying waste ten or fifteen years ago are now bringing forth the sugar-cane, the arrow-root, the cotton or the coffee-plant, the orange-tree, and the lemon; or some other product of an equally useful character, such as oats, corn, and potatoes. Scarcely more than ten years have elapsed since the first attempt

to prove the capabilities of the soil for growing sugar-cane, and now I can count no less than forty-five sugar-mills, each of which must have cost four or five thousand pounds, or from twenty to thirty thousand dollars. There is a continuous line of cane-field, some six miles long, on the low lands of the Umlazi and Isipingo; nor are there less than a dozen mills in that neighborhood.

The southern division of coast-lands comprises the county of Durban and a large district beyond the Umkomazi. Passing from Durban in this direction we find the little village of Congela, three miles out of town, at the head of the Bay. Here the Dutch had an encampment at the time of their contest with the English, twenty years ago. A few cottages and vegetable gardens, a salt manufactory, and a few brick and lime-kilns are about all that mark the place at the present time. Farther on, we find Claremont and Wentworth, and the farms known as Sea View, Snaresbrook, and Stella.

The county of Durban contains a population of about 2,500 white people, mostly of English origin, 12,000 blacks. The produce of the county for 1858, was 362 tons of sugar; 127 tons of arrow-root; upwards of 7,000 lbs. coffee, besides a large quantity of Indian corn, oats, beans, and potatoes. There are several schools and places of worship in different parts of the county. The pleasant little village of Pine Town, which is situated about twelve miles from Durban, on the road to Maritzburg, contains a small Episcopal church, a good school, several stores, a butcher's and a baker's shop, and a goodly number of neat, commodious dwellings scattered

here and there over a broad expanse of ground. The Congregationalists and Presbyterians unite in the support of public worship at this place. In the immediate neighborhood of Pine Town, is the settlement of New Germany, the name of which indicates the land from which most of the settlers came twelve or fifteen years ago. The white population of this place and Pine Town together, numbers about 300.

Passing from Durban to the north, we soon cross the Umgeni, and come into the county of Victoria. The obstacle which the Umgeni river has heretofore presented to travel in the summer season, when rains abound, is about to be removed by the erection of an iron bridge, the cost of which will be upwards of £12, 000. This will be a great help to the enterprising farmers, and especially the planters who have large quantities of sugar to transport. Indeed, so great is the amount of traffic in this direction that the people are talking of a tramway.

Verulam is the most flourishing village in the county, and forms the seat of a magistracy. It is situated on the river Umhloti, eighteen miles from Durban; contains about 200 inhabitants; and has a neat little chapel belonging to the Wesleyans, a Literary Institution, with a library and reading-room, a post-office, a day-school, two or three good stores, a wheelwright, blacksmith, and a flourishing mission station near by, together with several well-managed farms in the immediate neighborhood. There is also a magistrate, a post-office, and the nucleus of a village at the Umhlali.

The population of the county is somewhat less than a thousand white people, and about 30,000 black. The

extent of land under cultivation, amounts to nearly 4,000 acres, of which about one-half is devoted to sugar-cane. The produce of the county consists of sugar, arrow-root, oats and oat-hay, Indian corn, and potatoes. The number of cattle in the county would probably exceed 10,000 head, besides a good number of goats and horses, and a few sheep.

The strictly commercial history of Natal as a British dependency is generally considered as dating from the year 1846. During that year thirty vessels came to Natal, averaging each 117 tons, and shipping goods to the value of about £40,000; in 1850 the number of ships was 64, which averaged 259 tons, and brought goods worth upwards of £100,000; in 1858, the number of ships was 45, averaging 245 tons, value of imports about £175,000; in 1860, 71 ships, average tons nearly 220, value of imports about £355,000. During the past year (1861,) the number of ships which came to this port was 97. These measured 18,192 tons, and brought imports worth upwards of £400,000. Of these 97 vessels, 36 came from Great Britain, 39 from Cape colony, 10 from other parts of Africa, and one from the United States. Of the above £400,000 worth of imports, more than £10,000 went for strong drink, upwards of £3,000 for tea and coffee, about £1,500 for beads, and about £1,000 for arms and ammunition.

Among the exports from Natal, the most important articles are wool, ivory, hides, sugar, and butter. Of these articles the value of the exports of the last year was,—wool, nearly £33,000; ivory, nearly £23,000; hides (buffalo and ox) about £10,000, and about £1,000 for calf, sheep, and goat skins; sugar, (764 tons) nearly

£20,000; butter (upwards of 126 tons) nearly £15,000.

In 1848, the value of the produce exported from the colony of Natal was estimated at £10,000; in 1850, at £15,000; in 1855, at £45,000; in 1858, at £91,000; in 1860, at £129,000; and the last year, at nearly £110,000. The total revenue of the colony for the last year was about £114,000.

There are two Banking companies in Natal—the Natal Bank at Maritzburg, with a capital of £40,000; and the Commercial and Agricultural Bank at Durban, with a capital of £50,000. The Natal Fire Assurance and Trust Company, which was established in 1849, undertakes the administration of Intestate and other estates, insures life and property, and does agency business of other kinds.

The following is the average price of some of the principal articles of consumption in Natal at the present time:—Sugar (lump) 1s. per lb., (raw) 4d. to 6d. per lb.; tea, mixed, 3s. 9d; coffee, raw, 1s; flour, 6d; meal 4d; best rice 5d; butter 1s. 6d; beef steak 6d; bacon 1s. 6d; pork 6d; mutton 6d; candles, tallow, 1s. per lb., sperm 1s. 9d; potatoes 5s. a bushel; Indian corn 4s. a bushel; beans 7s. a bushel. Good oxen fetch £8 or £10 each; cows from £3 to £6; horses £15 to £25. Tradesmen, as masons, carpenters, and printers, get from five to eight shillings a day and board themselves.

Almost every white man, at least every householder has two or three natives in his employ, mostly young men, the wages of whom average eight or ten shillings per month and food. Most of the planters have a large

number of these colored laborers, twenty or thirty in their service. I believe the whole number of natives thus employed by the white man is reckoned at about twenty thousand, or about twice as many servants as there are white people in the colony.

The price of land in Natal varies, of course, according to quality, situation, and other circumstances. In the neighborhood of Durban, the sea-port town, it may cost from one to five pounds per acre; at a distance from port, it may be had for two, five, or ten shillings. No census of the population of the colony has ever been taken, but the number of white inhabitants is now reckoned at about twelve thousand. Natural increase and immigration from the mother country are steadily adding to their number.

So far as I can judge, the British crown lays claim to no dependency of more promise as a field for emigration than the colony of Natal.

CHAPTER XXV.

PRESENT STATE OF AFFAIRS IN ZULU-LAND.

THE present state of Zulu-land proper, that is, the district north-east of Natal and beyond the Tugela River, claims a brief space, and will close our effort to acquaint our readers with this portion of the African continent. In a previous chapter we have sketched the reigns of Chaka and Dingan, bringing the history of the Zulu dynasty down to the flight and death of Dingan, and the general acknowledgment of Umpande as king in his stead. These events occurred in the early part of the year 1840. Since that time Umpande has continued his seat upon the throne of Zulu-land.

The most important event of this period, thus far, is the battle which occurred in 1856, between two of Umpande's sons and their respective adherents, on the east side of the lower Tugela.

An extract from Dr. Mann's "Colony of Natal," will give as good a view as can be presented of the state of affairs in the Zulu country at that period: "In the year 1856, a feud broke out in Zulu-land, just beyond the northern boundary of the colony, between the sons of Pande, the Zulu king, which led to a san-

guinary struggle among the extra-colonial Zulus. The conflict took place close to the confines of the colony of Natal, and the vanquished party sought refuge by thousands in the British territory;—the boundary stream was nevertheless respected by the victors, even in the first flush of conquest. The remote causes of this struggle can be briefly explained, and the explanation will serve the farther purpose of representing the state of affairs existing at the present time in the territory of the most powerful of the independent native tribes residing near to Natal.

"All the male Zulus above a certain age, are banded into regiments, and these regiments are required by the king to render certain service at the royal military kraals. The ordinary service consists mainly in building huts and fences, and in milking and herding the cows belonging to the king. The captains and chief men of the regiments on service are expected to spend their time mainly at the king's residence, or principal kraal, where they have huts; their food being forwarded to them from their own people. The custom of the land is that these chiefs in attendance should receive gratuities of cattle from the king, in recognition of their services. In the time of Chaka and Dingan, the payment was easily made. There was then constant war, and there was always abundance of spoil to be divided. Pande, (Um-pande), however, came into power in the interests of peace. As soon as he was firmly seated on his throne, he found himself closely hemmed in by his Dutch and English neighbors, and had to depend entirely upon his own internal resources for carrying on his government. The consequence has been, that the

chief men assembled at the king's place have often been in a starving state; and when they have gone home to their kraals, at the expiration of their court-attendance, they have commonly been forced to do so empty-handed. Now and then, an excuse has been found to get rid of a wealthy subject, in consequence of a snake having made its appearance at some particular spot, or for some other equally pertinent reason, and to constitute the royal person his heir. Pande's soldiers have, nevertheless, had but small pickings since his accession, and upon more than one occasion have had to disperse in search of food for themselves. This state of matters has furnished ground for a growing dissatisfaction with the king. In addition to this, it has pleased Pande to keep his braves unwived, as well as unfed, to an unusually advanced age. The king has also been continually in ill health, and waxing enormously fat. His people have not often seen him, excepting when walking in solitary state at a distance. His captains have been rarely assembled in council, and not uncommonly his orders have been issued to his immediate attendants in such a confused and hasty way, that the recipients have scattered themselves in all directions only to look blank at each other, and wonder what they were after, and what they were expected to do. From these several causes, the idea has gradually been generated in the popular mind that Pande is not a king 'after the Zulu heart.' He has, nevertheless, been himself personally kept in ignorance of the disaffection of his people, in consequence of the isolated manner in which he has lived, and the unwillingness of those around him to speak with him of unpalatable facts.

"After this state of matters had continued at the Zulu court for some time, the king gave permission to his eldest sons to found kraals of their own, and to go to reside in them, in order to relieve the pressure upon his immediate resources. The young men forthwith availed themselves of the permission, and the most disaffected of the king's subjects soon began to pay court to the rising luminaries, and to attach themselves to the persons of these juvenile chiefs. They called this 'living under the tiger's tail;' and when, at any time, they were called upon to leave their chosen position, and go up towards the tiger's head, they considered that this would necessarily bring them more within reach of the tiger's teeth and claws, and so they declined to obey. In this way the parties of the king's sons gradually waxed strong, but at the same time grew more and more jealous of each other. The two eldest sons, Kechwayo and Umbulazi, ultimately became the rallying points of the dissension. The young men of the tribe, who had heard glowing accounts of the pleasant and profitable days of Chaka and Dingan, rallied round Kechwayo. The younger sons of the king attached themselves to Umbulazi. Hunting parties were assembled, and the hunters appeared with the large war-shield, instead of with their hunting gear, and assegais began to manifest an inclination towards human breasts, in the place of seeking only quadrupedal prey. A rumor of what was going on at length reached Pande's ears, and he sent for his two sons, and charged them to lay aside their jealousies, and to live together in peace. They demanded to have the people called together to hear and decide their claims. Pande turned a deaf ear

to this demand, and for a time kept the younger of the two litigants, Umbulazi, near to him, but at last gave him permission to go towards the Tugela River, and build there. Umbulazi went slowly towards the spot assigned to him, gathering adherents as he went, who all carried the great war-shield, saying that they did so because Kechwayo wanted to destroy their chief. It was generally understood that Pande inclined to favor Umbulazi; this younger prince accordingly became the representative of the old king's party, and Kechwayo the hope of the new movement. He was also looked upon as the real descendant of Dingan, and as the man who would restore cattle and fatness to the impoverished kraals.

"At the critical moment, the Prime Minister and Commander-in-Chief of Pande, declared for the 'White Rose,' and went over to Kechwayo, carrying a large body of the king's regiments with him. The final consequence of the embroilment was, that about the beginning of December, 1856, the army of Kechwayo swept down upon Umbulazi's party in three divisions, and, after a short conflict, dispersed his men. Umbulazi's adherents sought safety by crossing the Tugela into the Natal District. The river was swollen at the time, and thousands of them fell either under the assegai, or in the flood. Umbulazi and five other of Pande's sons were slain in the fight. Two young sons of Pande, Usikota and Umkungu, (the latter a mere boy,) who were not in the fight, escaped into British territory, and are now living in Natal as refugees.

"Since the battle at the Tugela the old king Pande has been gradually losing power, while his son Kech-

wayo has been gaining. At one time the king was so desolate that Kechwayo had to send him twenty men to serve him. The person of the king was, nevertheless, respected. In the month of November, 1857, a great assembly of the people was called together at the king's kraal, for the adjustment of differences. It was then decided that all party distinctions were thenceforward to be dropped, and that Kechwayo's right to the succession, on Pande's death, should be recognized. Kechwayo being for the present the chief Induna under the king. It was ruled that Pande was still competent *to think*, but that he was too old *to move*. Thenceforth, therefore, Pande was to be '*the head*' of the nation, and Kechwayo '*the feet*.' All important matters of state were first to be carried to Masipula (the Prime Minister) and Kechwayo; and were then to be referred to Pande for final sanction. The arrangement regarding the succession was, however, a matter of tacit understanding, rather than of definite agreement, because it is high treason in Zulu-land to recognize in words even the possibility of such an occurrence as the death of the king. It is related of a gentleman, at the present time connected with missionary work, that upon a certain occasion he electrified the entire court of Pande by congratulating the monarch upon his good looks, and adding that he 'had heard a report he was dead.' Pande himself was for a brief interval mute from horror and alarm; but he then recovered his presence of mind, and with a furtive glance said, 'We never speak of such things here;' and so proceeded to change the conversation.

"Affairs in Zulu-land remain pretty much in the

same condition up to the present time. Pande is the nominal 'head,' and Kechwayo the acting 'feet.' Both parties in the State, the old and the new, continue to have their adherents, and appeals are frequently made to the colonial government from each for countenance and recognition. The government, of course, remains on friendly relations with Pande, as the actual ruler, and observes a strict neutrality in all matters concerning the affairs of Zulu-land."

Besides the missionaries of various societies, a considerable number of other white people, of divers kinds, are beginning to settle in the Zulu country, beyond the Tugela; and there is a report that the British government contemplates annexing at least a part of that land to Natal. For several years there has been a very brisk trade carried on by both white people and natives, who go with goods, blankets, beads, *et cetera*, from Natal to Zulu-land, after cattle; while others go there, especially to the more distant regions, as among the Amanhlwenga and Amaswazi, to hunt the elephant for the sake of its ivory.

To predict the future history of these regions is beyond our power. But we may trust, as we hope, that the light of the gospel will penetrate these dark realms, carrying with it the blessings of civilization for the present whilst it illumines the future of their now savage inhabitants. Then will this be a goodly land, the home of happy millions,—a contributor to the comfort of earth and to the joy of heaven. God grant this happy fate to our African

ZULU-LAND.

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